

482.63
1-21
OVR LORDE
FAMILIE

AND MANY OTHER POINCTES
DEPENDING VPON IT:

opened against a Iew, Rabbi David Farar: who disputed many houres,
with hope to overthrow the
Gospel, opened in Ebrew
explication of Christia
nitie;

*That instructed,
Rabbi Abraham Ruben.*

1608 With a Grecke Epistle to the
Geneveans.

By H. Broughton.

Printed at Amsterdam in the yere 16

A table of the cheif pointes

handled in this booke.



Of our Lordes familie
Of Iudas Kindomes persones.
Of a vicked Table.

Of Machiavels Keys of Paradise:

Of D. Bilsons preface, that our L. went hence to pa-
radise.

Of Athanasius mistaken by the B.

his three Syllogismes

Catachthonia: that it meaneth not Hell.

Hades, that it neuer signifieth Hell in the N.
ament.

Gregorie Nazianzen for Tartaros.

His dispute against the gospel.

His true text.

His king Moyses.

His Iudaisme of M. Livellie.

His varrant to translate Ebreu.

Of the fourth Kingdome in Daniel: that the Ra-
manes are not meant in it.

TOT

THE KINGES MAIESTIE.

*Cum tot sustineas, & tanta negotia solus
in publica commoda peccem,
Si longo sermone morer tua tempora Caesar.*

I Maie speak to the King, as Horace to Augustus: and affect brevitie, which he sheweth mete for spech to a King. A Thracian Iew wrote from the City of our Constantin vnto the Land of his Mother, to have from that soile, his City spirituallie builded; I printed his Epistle, and sent aunswer, that when the King of Scotlād should rule all the Ilād, I should convenientlie performe Ebrew building, having most sad promises for meanes, to fill the world with bookes of our faith, in the Chananean tongue, when the King came to the other Scepter. And though the Noble Gentlemā, of whom M. Iames Melvin from him wrote assurance, delayed: I made all Ebrew instrumentes, and vttered bookes vpo my charges, in Ebrew, Greke, and other tongues

gues, unto 36000: to fill the world quicklie
with clear opening of matter mistakē: wher
by we gave lewes occasion to reject the Gos-
pell; and wherby they much disgraced us un-
to Machmad. They were greued to see their
hope of victorie gone. And one lew of Am-
sterdam made request, that I wold in an opē
solennine audience, aunswer him one after
none, to such argumentes, as by which lewes
gathered, that our cospel, could not be of
God. Disputation was graunted: and he dis-
puted an afternone: vaulie hoping to prove,
that Luke told not our Lordes kindred, that
Salathiel could not be son to Iechonias, and
to Neri. That Romanes were the jmage leg-
ges, that Daniels Seavens did not plainly end
Circumcision; that our Crede and Gospel,
could not be reconciled: that our Greke Te-
stament was not pure in text. Yf he had pro-
ved any of these, wherin our side assented
much vnto him: he had foiled the aunswear-
er. To all these I aunswared: and now print
the tenour, for the vse of the Kinges nationes.
and

And j wold go foreward with Ebrew & Grek writings, to be turned by others into all Europe tongues, for the light of Christendome, Yf the King doe think good to perform, that wherof M. James Melvin vvrote extreme asseveration, and j hartely wish, & humbly desire, so much to be performed: as the judge Eternal knoweth due in faith, and a meanes to lighten the East from the West. Liberalitie of a Prince sone great without band in smaller occasions, wold find in this kind from God and man, greater approbation. The King may appoint pay of promises, from Ecclesiasticall revenues: and yf any Bishop can open the Bible in Ebrew and Greke; and heale the Bishops erroures better then my slendernes, j wold gladly give him place: & jam sure he wil be an honour to the Bishops & nation, over the world. But yf neither the Bishops can deale with the East in Ebrew and Greke: & in story & Thalmudiques, cannot contrive both Testamentes into sure nerves: the King will take order, that others doe it.

Your Maiesties most humble, H. Broughton.

TO
THE MOST NOBLE PRINCE,
MAVRICE

WHEN I came to Marburg (Most noble Prince) your Doctour promotor layd among positiones of al faculties, this one against me: quidam autumat Descendere ad inferos in sacro Symbolo, esse idem quod ascendere ad cœlos, quod nos non credimus. And they requested me to dispute: vvhether I shewved that, all dead, be inferi, all vvwhose soules be in Heaven: & euerie taking of a Iourney is descendere by scripture speech. And yf an horse die: antiquitie held it enough to say, he vvas dead: but for men, they toke more in their mouth: as,

And all Heathen vould expound our Symbolū
offaith to meane as the Gospel that our Lord vvet
from hēce to the most happy lodge of the happy. Ma
nic

nie milliones in England think so: your tendered the
truly learned D. Fortius thinketh so: & since I ope-
ned the cause, the flour of Christendome thinketh so:
though the Cyclopes of Aetna wold haue swa-
loved me up in their Gehennean torment. The Se-
natours yelded, and swore a great oth, that they
wold teach the teachers, to use strangers better.
Now a lew hath dealt openly against me: wther
in your Doctours take with him, against my E-
brevv bookes to your Highnes and to your Brother
the Grave of Hanavv. You haue sene both transla-
ted. I defend the Gospel: If Papist or Caluinistes doe
cross, I wvil combat. Your Highnes may tell your
Doctours of flight or fight. It is not wvell, that men
teach, vwhat they haue not learned themselves.

Your Highnes most humble

Hugh Broughton.

TO
THE RIGHT HONORABLE,

The Lordes of his Majesties

most honorable Privy

Counsell.

THE Kinges Majesty (right honorable) myn-
ded a fauour to my poor studies, which M.
Iames Melvin wrote I should look for. If it please
anie of your Lordships, to putt his highnes in mind,
I hope it will be sone performed. And I would glad-
ly take one yeres paise, of that which was purposed
yerelie. Besides, I am to request your Lordships to
consider a Genevean injurie done to me for the Kin-
ges sake: That, I have expressed in an Epistle unto
themselves. If the King knew the whole mat-
ter, his Majestie would be readier to weigh my da-
ger for his affaires: & to further my paines, for the
common good of Christendome.

Your Lordships most humble:

H. Broughton.

The family of Iesus Christ after the
flesh: who is God blessed for ever.

After that Kohelerth or Ecclesiastes had shewed all things vnder the sun to be vain, that men might look how the soule immortal might stand in judgement, & find the ioy of the Kingdome promised to Dauid, I opened Ieremies Lamentationes, how therein the Iewes hope of happines in this world was buried with the destruction of temple, city, Kindome. And the same yere that Ieremy first wrote his Lamentationes, the noble Daniel so beloved of God was captiued, to Babylon, to rule his captiues, as Ioseph to rule Egypt; who thence deriueth the Kingdomes that vexed the holy Iewes religiō: how Christ had all theyr actiones as opened in a book before his judgement throne, & made a riddance of them by the day that he was to com into the world. And joyneth vnto theyr vtter consumption, his coming in the cloudes of heauen: & ascension vnto the Everlasting throne promised vnto Dauid. There the Romanes begin theyr dealinges; & vwill rule over the King of heauen; till they crucified the God of glory: Wherfor they are pictured after the tenour of all Daniels fower in one; The Lion, the beare, the fourheaded Leopard, & the fourth the ten-horned, giue them armes, to make one of them fower, a beaste ten-horned, colored like a Leopard, footed, as a bear, and mouthed like a Lion. Theyr tribute or taxe over the world fell out euen vvith the time that Christ the God of heauen came from the father into this vvorld. And Daniel taught vpon Babels fall vvhen God vvold by his ovvn blood open an Eternall Kingdome to them that beleued in him: and vvhen God in Christ wold enter into the vvorke of the tabernacle, euen beginning 30 yeres in the flesh. So the faithfull savv vvhen the son vvold dwell in our tabernacle, of Abrahams sede; whose familie, knowven rightly of fevv, & perverted by levvies, vvith many questiones depending heron, I open to all Christians; & first

shew at the Entrance the reason of severall beginniges in the
holy men that spell or speak vnto vs of God come in the flesh.

Of S. Mathews beginnig from *Abraham.*

The full purpose of S. Mathew concerning the Kingdome
of the Iewes, I will handle at large in due place: Now the rea-
sons of Abraham made the beginnig may be touched only;
1. Abraham was the first man to whom Christ was promised
in plain termes; that in his seede all the families of the earth
should be blessed; So a beginnig from him is fit for Iewes and
heathen.

2. In that Eue had a promess that Christ should destroy the
workes of Satan, who destroyed the world, & Kild Adam, to
be dead in sin, & to leaue this world; our Lord his justice and
death, & resurrection & ascension & restoring Adams soule to
justice, & the new world wherein justices dwelleth, all these
pointes are closly taught; But contemned by the blinded of
Satan, who delite to be vnwittj, & vwill not so much straine
theyr care, as to vnderstand vwhat God speaketh. Nowv to A-
braham matters vvere shewed playner, that the destroyer of
Sarans workes, should come of him; & after death should be re-
uiued; & figured by Melchisedek; & as Abraham & Sara dead
from strength of generation yet by faith vvere quickened: and
iustified by faith; So they should be, vvho belueid in God that
raiseth Christ from the dead. For these causes the beginng of
the Nevv T. is fitly taken from Abraham.

Of S. Marc.

S. Marc dravveth his entrance from the last prophet vvher
John Babtist is foresheved: & from Esays comfort vpon speech
of the fall of Babel. vvwhich matter vvvas plainly expounded for
time,

time, vwhen Cyrus destroyed Babel. & Marc his Gospell is of
half a seauen; to shew Christ his teaching of the covenant for
many. And as God wvould haue S. Mark to fortify the Angels
Chronicle for the time: So he wvould haue the other thre E-
uangelists to hasten to the same. As S. Mathevv doth, vwhen
he told that our Lord dyvelt in Nazaret; as in the volume of
the prophetes Ec. xj he is called Nazer; & in the Babylon Thal-
mud in Chelek; Nazor is the name of the son of Dauid;
Presently after Thalmudique handling of that his name, he co-
meth to the Angel Gabriels half seauen; & so doth S. Luke,
& S. Iohn hasten to the preaching of Malachj the sonne of Za-
charj. Wherby any might marveile how the lewes could
misse to receaue the King of glory coming to his ovvne hovvse.
And thus all the four evangelists shewd care to fortifie that
part. And God wvould haue it famous, turning it into a prover-
be; for afflictiones conformable to the afflictiones of Christ;
by allusion to that time; That the afflictiones for Christ
should be called the afflictiones of dayes 1260. or, of a time
tyvo times & half a time; & monethes forty tyvo. So by allu-
siones our Gracious Lord teacheth vs to mark the four evan-
gelists, for the half seauen of our Lordes preaching; & speci-
ally S. Mark; & to go back with him to Daniel. And our Lords
ovvne tongue doth call vs to marke the time: in the Parable
of the fig tree fruteles, hindering the Earth. Which spech may
be gathered to be six monethes, before the cursed fig tree wvi-
thered. As Bucholkerus maketh a goodly comparifon, of that
Parable, & of our Lordes half seauen. So our Lord calleth vs
from Elias Baptist vnto Elias the Thisbite: how in his time
heaven vvas shut three yeres & six monethes; vvarning that
synce the heauens vvere opened at his baptisme, vntil his soule
should returne from the crosse to heaven, yeres should be three
& six monethes. Novv the gathering of Elias times in the first
of the Kinges wvould require long labour; But vve may be sure
it vvas vvell knovven amonge the Thalmudignes; as S. Iames
(.). speaking

speaking to the Thalmudique maner, sayth, that Elias prayer stayd raine three yeres & six monethes. Thus the time of our Lords preaching is fvvterely compared vvith other Scriptures. & vve may be sure that our Lord spake the truth; & seing our Lord told, in Daniel ch. 7. & 12. That Antiochus should cross the lawes & offring, a time tvvo times & an half; He vvold haue his time for sanctifying the temple to be as vvell Knovven; & as vvell measured; seing the allusion Ap. 12. of a time, tvvo times, & half a time, is taken from his preaching.

**In what moneth S. Marke beginneth
*his story: & the rest, the opening of the heauens
by the second Elias.***

Because our Lord was baptized, even beginnig thirty, & to open the Kingdome, by teaching the covenant to many, three yeres & six moneth: Seing his soules passage from the crosse to the fathes is certen in the fiftenth of Nisan; So his birth & Baptisme should be in the seauenth moneth, Aethanim. Which vvvas the first moneth, after the creation of the world.

**Of the moneth Ethanim
*or September.***

It may somewhat help to mark old story of Aethanim from 1. Kinges. 8. 2 All Israel assembled to the King Salomon, in the moneth Aethanim, in the feast, that is the seauenth moneth; And the sacrificers brought the Ark of the covenant of the Eternal, vnto his place; vnto the Dabyr; vnto the holy of holy; & the Cherubim spred theyr vvings over the place of the ark. This so Solemne should hane anitypon awnsweareable in high matter. And what thing els can be, but that the most holy was manifest in his temple; & the army of Angels spred
theyr

theyr winges ; to haue him honored at his coming then into the world.

The explication & story, of the *moneth Aethanim.*

The most Lernerd Chaldy paraphrast Ionathā speaketh thus: of Aethanim. *It is the moneth of the ancient, & they called it the first moneth, of fesi inuity. But now it is the seacnen moneth.* Thus Dauid Kimchj doth expound him. *Aethanim or strength is the month wherein they gathered the fructs & encrease of the earth, to theyr houses. For that cause it is called the feast of gathering frutes. So Aethanim meaneth strength: & fructes & encrease of the earth be the life of a man. And some of our doctoures expound Aethanim, the moneth in which the fathers were borne. The stay (Aethanim) of the world; as the spech, Mich: 7. 2. Heave ye mounta- nies; & ye strong foundationes of the earth. Others call it Aethanim from the strength of the lawes that are geuen for this moneth both feastes, & lawes. So Ralbag sayth. I think it called the moneth Aethanim, for the feastes: the strong, & teaching iustice: which are in this moneth.* This for Ralbag. The first day had the trumpets; the tenth, expiation; the fifteenth the feast of tabernacles for eight dayes. And Ionathans wordes cited of me afore, be thus expounded of Camchj. *Before the time that Israel came from Aegypt, Tisri or Aethanim was the first moneth. For in Tisri the world was made. And by reason that the Children of Israel came from Aegypt in Nisan, it became the head of monethes, & Tisri became the seacnen. For so the blessed Ccd sayd vnto them. This moneth shalbe vnto you the first of monethes. To you, by reason that to the rest of the world it is not first: For Tisri is the first.* And this much for the moneth. So Iohn Baptist well might begin the first day; & assemble vnto him much People fourtiene dayes: And our I ord come to him the fifteenth day; when they had lernerd of the stronger then the Baptist, who wold baptize
wit

with the holy G host, & with fyer. So the four Evangelistes Celebrating the Baptisme celebrat the birth which was the same day 29. full yer. So as the first Adam & the other to Noah came to the world that moneth, Christ should come; & that time was fittest for Cæsar to bid men resort to their cities; & most likely that shepherdes wold yet be abroad with theyr ship; & fittest for men to go into a riuer naked to be Baptized. And by Daniels half seauen Iohn brought in Baptisme; for heathen; as Dauid & Salomon only Baptized professyres; Maimony in Asure Bia, tract. 12 & 13. And yf his warrant had not bene sure, & plain, from Daniel, none might haue com to him for Baptisme. So our Lord begining a new yere of his age then, shewed the same time of moneth to haue geuen vs his coming into the world. And the Rabbines in Middras Rabba conclude that Messias shalbe borne in Aethanim or Tisirj; full of feastes to teach of him. And God appointed no feastes for the winter; because of the vnseasonableness of the weather. Chrysostome mistaking Iohns fathers story, thinking that he ministred not in iune but in September, began to disgrace the state of the Gospell. Hence Turk & Iew scoph: that we place the byrth where the conception should be; and can yeld no reason of our Gospels narrationes which we make most vnlikely to be true. And Arias Montanus helpes Chrysostom; that Zacharie should be high sacrificer, whereas all Iewes know that the Candeltick, Table & altar of incense were without & dayly gone to by the ordinarie sacrificers. Elias, four times made the begining of Daniels half seauen, might haue taught the Iewes a sure note, what Elias Malachj spake off. Now the end of all the Evangelistes is in the first moneth, towards leauing the Aegypt of this world at the Pascha. And at Pentecost, after, the law vvas giuen to Moses; when the fyerj lawv of the spirit vvas by Iesus geuen. So the conception of Iohn, vvhether men placed his birth; falleth to Midsommer; & burth to the spring Aequinoctial, and likewise the conception

ception of Mary fell most fitly to mydvvinter, & our Lordes coming into the vworld, to the first moneth after the creation, & his redemption, to the first moneth for redemption from Egypt; These matters agree vvith Scripture & plain reason. But novv the altering of the date vvold to much trouble the vworld. It may pass amongst vs; as fit for considering a time vvhen vvinter feastes, & leasure to heare the lavv read hindereth none vvorkes; & according to the conception; very many Lerner men haue cleared the truth, of late; & all are to blame that will folow an old errour here, that disturbeth law & Gospell. Iewes & Turkes look on: & the iust iudge, who hath eyes pure, that they cannot behold euell, will kepe from his heauenly city all that practise lying.

Of S. Lukes beginning.

S. Luke joyneth the end of the old testament to the beginning of the New. A most heauenly worke. And here note the very names. Zacharj & Malachj end the spech of God in the old Testament; & Zacharj & Malachj are in the first spech of the Angel Gabriel in the New. The Angel Gabriel; who did tell of Antiochus Epiphanes, for dayes 2; 00. & Generally of Gods hand vpon the Gracianes: he, tels of the second Elias; or Malachj, vnto Zacharj; an holy man: & of the birth of Christ, whom he him self named Christ; Daniel 9. & here the time must be considered. Euen when the Grecianes were rooted out from vnder the cope of heauen: & had not the government of one city in the world; but at Romanes taxe, in Daniel were vtterly consumed; as the former all, the Gracianes before they vvere parted: & the Medes with Persianes, & the Chaldeanes, when the last of all these were consumed, then the Angel Gabriel cometh twise to tell the joy of the Kingdome of heauen; for Iohn Elias: & for Christ the most holy. Thus so heuenly a ioyning of the old Testament to the New should be

be celebrated of all that will kepe the commaundement of praising God with vnderstanding. And all teachers be wicked that wilbe spending time to theyr hearers, & them selues, in matters of this world, wher the hearers be so wise as they, and not study first the truth of these matters, so gracious & full of salvation, & after, teach them vnto the world. Bishops that wold teach with dexteritie to make all in the the Kingdomes able yf they wold to teach all the world, should never be enuyed for theyr 20000 lib. per annum; But they should be counted most reverend & right reverend fathers; & such Papæ as Athanasius, & the like in Grecia. But ours must alter much before all the lerned nobility vwill think them so referend & so learned, as some nobles be, & lower gentry, that never came in Pulpit.

Of S. Iohn begining the *Gospel.*

S. Iohn the last beginneth frō before the begining: from the Eternall, called the word of Thalmudiques infinitely through Moyfes, as Onkelos nere S. Iohn foloweth them: sayng for, Iehova sayd, the word of Iehova sayd. S. Paul sayth they tempted Christ; vvher they tempted Iehovah. This vvas the main combat vvith the Thalmudiques: & Cerinthianes, & other heretiques. And matter required that myndes longe occupied in easier matter, should at the last be called to consyder the Eternity, of the heyre of all, vvwhich made the vvorld. And S. Luke sone after mention of Elias Iohn baptist, handleth the humanitie of Iesus Corist, vp to Adam: vvhom Satan overraught to bring darkenes vpon him self, before the sun euer left him in darkenes; & then ioyneth a nev्व combat to the old serpent; thence vvill I shew the familiē of our Lord: & cmmēt vpon it; & S. Mathevv shall folovv, touching successiō to the Kingdom, & other dependantes, all for instruction of Ievves, & such as vvould not lay a trap to Ievves, & theyr ovyne destruction.

THVS THE TEXT SPEAKETH

Luke. 3. from. v. 23

ANd Iesus himselfe euen began to be of ^{The no-} thirty yeres: being, Sonne, of Ioseph, ^{blest so-} (as me thought) of Eli, of Matthat, ^{ry of all} that are: of Leui, of Melchi, of Ianna, of Io- ^{for yeres} seph, of Mattathias, of Amos, of ^{3927.} Naum, of Esli, of Nagge, of Maath, of Matathi- ^{The pil-} as, of Semei, of Ioseph, of Iuda, of Ioanna, of Rhesa, ^{the Bi-} of Zorobabel, of Salathiel, of Neri, of Melchi, of ^{ble: to} Abdi, of Cosam, of Elmodam, of Er, of Iose, of Eli- ^{Heauen} ezer of Iorim, of Matthat, of Leui, of Symeon, of ^{be ser-} Iuda, of Ioseph, of Ionan, of Eliacim, of Melea, of ^{vances,} Mainan, of Mattatha, of Nathan, of David, of Iesse, of Obed, of Booz, of Salmon, of Naasson, of Aminadab, of Aram, of Esrom, of Phares, of Iuda, of Iacob, of Isaac, of Abraham, of Thara, of Nachor, of Saruch, of Ragau, of Phalec, of Eber, of Sala, of Cainan, of Arphaxad, of Sem, of Noe, of Lamech, of Mathusala, of Enoch, of Jared, of Malaleel, of Cainā, of Enos, of Seth, of Adā, of God.

A

Here

1 Here Children should begin first to rede : & to compare the sorowfull combat of Adam killed on his first day from life of soule made dead in sin, with the glorious combat of our Lord resisting the old serpent; & driving him to flight. Luke. ch. 4.

2 Mary the mother of our Lord is in name left out : but in matter conteyned. For the terme Sonne through all these hath relation to Iesus, as in the Last : Sonne of God. They vse small judgment that should Adam called the S. of God S. Luke in Satans spech ch. 4. sayeth that Iesus was meant by him, Son of God.

3. Iosephs father who begate him was named Iacob Math. 1. But as all married men haue two fathers, so Ioseph: Dauid had Iesai & Saul; Ioseph had Iacob natural, & Ely in Law. yet by argument only, Ioseph is Elyes S. not expressly.

4. Iewes & Gentiles, that came not to the story of the resurrection, shewing Christ to be the son of God, by the might that raised him, would haue made a scoff, to see the mother layd downe in the Genealogie. And so the holy Gh. plying mans weaknes leaueth Mary for name, out : but in, by argument & sure collection; as thus: Iesus, Mary Ely. &c.

5. The vvhole number is disposed in order fit for memorie Ten to the flood; ending the old vvorld; ten to Abraham heyre of the new vvorld, repeating him, twise seauen of most Godly fathers are to Dauid; Then his S. NATHAN, 1. Chr.

6. Beginneth a twenty; vvho Liued priuate obscure men vnder the Kinges of Salomons house : vntil the captiuitie of Babylon. Two Liued in the captiuitie. Salathiel & Zorobabel. He vvwas governour vvhen the Iewes vvwere sent home by Cyrus; vpon the Angel Gabriel his Message for redemption, & ending of Moses at 490 yeres. Rhesa beginneth, & our Lord endeth a new twenty. Heathen in Eusebius making a Chronicle by ages vvould make but 400 yeres of 20. The Olympiq solouers that vvould make 590 yeres; to disturbe Daniels

Light

light to all the Bible, & our Lordes house, shewed smal indgement; The twenty from Rhesa to our L. vwill be heavenly Championnes for salvation joyning vvith Daniel in their number; to kepe men from scining moo yeres then God reckoned.

7. When Ievves refuse the auctority of S. Luke; & all the Newe Testament, they should be told that for ciuil recordes all nations vvold blame them. So for the 15 of Tiberius, vvhen Pilate vvas governour of Iudea, & Herod Terrarch of Galily, & Philip his brother Terrarch of Iturea, & Trachonis, & Lysanias Terrarch of Abylene, vvhen Annas & Caiphas vvere high Sacrificers, for all those, ciuil recordes stand, knovven to many nationes; & one mans auctority is not considered in them. So for the familie of a King. Nationes nere Knevv it; & Theophilus vvold examine the matter yf doubt had bene: & Scribes S. Lukes foes had confuted him yf fault had bene; But none did; as none could. So vvhen S. Mathevv maketh Rachab wife to Salmon he speaketh according to Jewes ciuil recordes vvell knovven. And so vvhen S. Paul sayth he vvas an Ebrevv continually by fathers & mothers, he knevv that other of Gamaliels scholers could examin that. So vvhen he calleth Andronicus & Iunias, & Herodion his cosins, his Kinsemen, that vvere yet Pharisees, had reprovved him yf he had lyed. So vvhen S. Luke Sodenly calleth Saul Paul, he had felt reprove yf the matter had not bene vvell Knovven. As vvhen he telleth King Agrippa & Festus, hovv he vvas spoken to by Iesus our Lord: Saul, Saul, vvhy dost thou persecute me; Festus vvold not haue sayd, to him; thou art mad Paul; too much lerning maketh thee mad; yf he had not knovven that he had two names. So vvhen Iohaiada, the father of Zacharie the martyr is called Barchias, by the like notation, S. Mathevv knevv him self vvar-*Ier & Zachi* ranted by many like examples; and vvhen Zacharie the auctor of the prophecie of Christ his exaltation; & of the King *one man in* riding vpon an asse, & sold for 30 sicles, is called of him Ierem-*2. name:* mie the exalter of God, he had vvarrantes enough from old *Matt. 27.*

ages so to do. And for Genealogies knowen to heathen: Moses in Edoms story for the Kinges of Seir that reigned successours before he was King in Israel, was an ancient varrant to S. Luke. So when S. Mathew maketh King Iechonias that died without issue, father in place of Kingdome to one of Salomons brother Nathan in very far descent, he knew that other lewes foes to the Gospel who knew the Kinges familie would herein mainteine him. So Hercules familie & Spartae Kinges; & Macedonian; & Cyrus the Persian, & his co syns Kinges of Pontus, & Seleucidæ & Lagidæ, are famous in sundry Græcians; & none will deny any without bringing better record. So lewes should be required to bring other families of Zorobabel, yf they despise our Euangelistes: and we should not suffer them to deny that, which a Turk or any heathen would be ashamed to deny.

8. The names of our Lordes Line are evident to be sagely given; & in more wise sort, then ever any feigner could think vpon. Many are from the Patriarkes; Ioseph cometh of finest to shevv how Iudah honored the old Ioseph, who bare in his Beryll all tribes names: next Levi & Symeon & Iuda but once: But no name of inferior Patriark; no Ruben, no Isachar, no Zabulon, no Benjamin: the house would kepe the dignity.

9. Some in notation haue singular great vse, to shevv the ende of Salomons house; & the hope of Nathan, to come in lieu of it, as Melch-j the King is mine; Ner-j The light, Candle or King is mine. So they svare; (2. sam. 21. 17.) to Dauid; Thou shalt go no more to vvar; for thou shalt not put out the Ner, light, or Candel of Israel. The holy & humble Dauid geveth God that name in his psalme, 2. Sam. 22. 29. For thou Eternal art my candle; & the Eternal will lighten my darkness. So Ner-j beareth a name for the throne of Dauid; that shall continue for ever.

9. Melch-j the King is myne, this name tendeth to the same mark plainly & properly shevving the belcke to Sophony.

Dauid

Dauid knew from Moses, & by Spirit of prophecy, no lesse then Moses, that his house wold not be vpright with God. But one should rule man, perfectly iust: ruling in the feare of God. 2 Sa. 23. There, the lerned chaldy Ionathan, thus expoundeth Dauids vvordes. The mighty of Israel promised to place me a King vvhich is Christ, vvho shall rule in the feare of God. But Salomons house vould be in many very bad; & as thornes to be thrust avway; & to be brent in their place. Salomons brother Nathā, marked & vould not neglect the spech of Dauid, against Salomons house: & the old Nathans prophetic concerninge the yonge Nathans Sonne; And the Ebrevv tongue shevveth in the names of Nathans posterity, their hope & expectation of great glory. Here Academiq studies come far short: bestovving many yeres in humane vvorkes; & takinge no time to the holy tongue; vvwhich in the very names of statcly personages conteyneth all the marrovv of the holy story. An for so much to knowv the simple vvordes, for termes touching man, in Adams tongue, one vveke vvith good direction vould furnissh any sage mind sufficiently. And all should geue so much honour to our redemer, as to serch to the bottome, all that could be serched for his fathers after the flesh. We may be sure that all the sage vvifdome that could be in names should appeare in his familie: to ordein strength out of the mouthes of Babes & sucklinges aginst the enemy; that vould deny our Lords genealogie. The levves all, but the hand laborers, brought vp their children from seauen to fourtene, in lerning the plain tongue; & all their time, for some sevv hovvres vvekely; not minding gaines therby; but the delite to knowv God. And such haue bene to heathen the Salvation of our state. And assemblies of such sagely opening scripture vould much edifie. And vvher the King is lerned, sevv yeres vould frame vniversities to that course; to make thousandes of sound skill in the Bibles tongues & matter. So vve should mark vveighty matters closly contriued in sevv vvordes; & Sophonyes castinge off Salomons pompe,

Sayng.

*Maimo
ny in
Thalmud
Thorah.*

saing : This shall come to passe: In that day I vwill make a riddance of the Princes ; & of the Kinges Sonnes. In the dayes of Iosias Sophonie spake this ch. 1. 8. Now the Sonnes of Iosias were Iohn , the first begoten in Kinges phrase : othervvise younger then Ioakim tvvo yerres ; but reigning first , he is first sonne of the Kindome. Next is Ioakim properly the Eldest: next Sedekias, who reigning after his brothers sonne, is called in Kinges phrase, Iechonias son. Novv of these Iohn or Ioachas was sone caryed to Egypt, & died in prison : vnlamented Ier 22. Ioakim vvas caried for Babel. 2. k. 23. & died by the vvay: & vvas cast avvay vnburied; to the buriall of an asse, as he brent Ieremies Lamentationes. Sedekias had in the ende his eyes pulled out; for rebellion against the King of Babel; & his children vv ere Killed before his face: 2. k. 23. vvhen the high sacrificer Saraias father to Ezra vvas killed. That story of Saraias death-time vvill serve anone to great vse, for Dan. 9.

10 Of Iechonias God svvare that he should die, leaving no child alive behind him; vvherefore , it vv ere flat Atheisme, to prate that he naturally became Father to Salathiel. Though S. Luke had never left vs Salathiels family Vp to Nathā vvhole brother to Salomon; to shevv that Salatiel vv as of another familie; Gods oth should make vs belecue that, vvithout any further recorde, Ier. 22. So God made a riddance of the Ammonean race of iorams. And vve are closly vv arned of that in the names *Ner-i* & *Melch-i*, comparing them vvith Sophonies Prophecy, and the kings story; shevv ing the truth of the Prophecie, That Nathan his house looked for the Eternal kingdomes prerogative. They vvho vvill not build such Gold from the most kingly familie, had great neede of Colyrion to annointe their eies.

11 Of Salathiel vve must consider manie poincts, beginning in, Name. Samuel & Salathiel are both one; Anna the mother called his name Samuel, because of God Saalti, I have prayed to haue him. Novv Samuel vv as borne at the removing

ving of the glory from Sylo & Ephraim of Iosephs house vnto Iuda our Lord his Tribe. So vvas Salathiel borne at the fall & end of Salomons race; & at the remouing of the glory vnto Nathan, that Nathan the Prophet might be called into mind for old Samuel, vvho taught of Christ his true kingdome.

12 Compare the contrarie Prophecies of Iechonias & Sal.
Prophecie of Iechonias.

As I live, saith the Eternal, yf Chonias the son of Ioakim King of Iudah, vv ere a signet upon my right hand, I vvold pluck thee thence. O earth. earth, earth, heare the vvord of the Lord: vvrite ye this man Conias childles, a man that shal not prosper in all his dayes, for none shall grovv from his fede, to sit vpon the throne of David; or to beare rule anie more in Iuda. Thus all may see a plain end of Salomons house; and hovv dangerously those Doctors be deceived, vvho bring Christ from Iechonias. They are litle better vvho take in hand to teach, and make not this plain to the simplest. The Bishop of our soules vvil hate such blind contemnners.

Of Zorobabel, Agg. 2.

Thus Aggai sealeth his Prophecy; In that day, saith the Eternal of hostes, I vvill take thee Zorobabel son of Salathiel, & I vvill make thee as a signet; for thee have I chosen, saith the *An he.* Eternal of hostes. This conclusion of Aggai, compared vvith *auenly* Gods oth against Iechonias, should have stayed vs from con- *transla-* spiring vvith the dogges that despised *Aielet ha Sachar* Pf. 22 *tiō of the* The morning star, as our Lord Ap. 3. and 22. & kimchi there, *title 1st.* translate the Ebr. He hath not yet davned to such Doctors. 22.

Of zacharie teaching hovv zorobabel
cometh of Nathan, chap. 10. 12.

Thus zacharie joineh to Aggei; In that day the Land shall lament ech familie apart; the familie of David apart, & their vvives apart; the familie of the house of Nathan apart, & their vvives apart; the familie of the house of Levi apart, and their vvives apart; the familie of Semei apart, & their vvives apart.

The

The notation of Zorobabel.

Zorobabel his name conteineth the stately prophecy of Babels fall; vvher vvith Ieremy comforteth Iuda. ch. 51. 2. I will send against Babel, Zor-im; fanners, vvwhich Zoro Babel. Mark here vvith-all hovv the golden head is fanned to chaff. And this much doth *θεωραδτωρ* Zorobabel containe in name. And vvhen Babel the house of Nemrod & Cham vver fanned by Sem & Iapheth, then cometh an Angel to tell vvhen Christ the signet of God from Zorobabel should be sealed: that all men might reckon from yere to yere, hovv nere they came to the Kingdome.

of ther names notation.

As Zorobabel vvvas also called Saibetzar, glad in affliction; so his eldest son vvvas called Mosollam: that is: he shalbe settled in Salem; as Naasson called Salmon in that sense, so he is called 1. chr. 3. & by an other notation, Abihu; Math. 1. The second sonne is called Ananias; in remembrance of Ananias the noble martyr, the glory of men; that quenched the syer. He vvvas fitly termed so; a father to Christ; that quencheth Hell fier from burning his servantes; The same man is called by an other name Rhesa, principal; being the second brother; Because he that is principall over all, shall come from him; & make the second brother principal to the first.

Names from famous ancient men.

The name of Nathan Dauids sonne might not be geuen to moe; as noe but one vvvas called Dauid, nor any in the right Line to Adam: to kepe the story from confusion. But the Like in notation are full many. Nathan is, HE (God) geueth & Matatha, Matthat, Mattathias tvvise coming, & Matthan Mat. 1. be all remembrances of Nathan Dauids sonne; named after the prophet, vvwhich promised Christ to Dauid. So they still knew that Christ should come of them. So Ianna, short, or Ioanna longe, Ionā as the lxx expresse Ebrevv, all be Iohn: by vvwhich name Iohaiada the good high sacrificer vvvas called. So the second

cond Melchi, Amos & Nachum reuiue stories, & loke for Kingdome, strenght & comfort; So Elmodam reuiue the story of Iockrās Elmodad vvhether to avoyd loth some doublyng of D. the one is changed. Iockrans house highly angered God; falling to Babels Idols after many from, Sem Arphaxad, Sela, & Eber, foloyved the godly fathers. Therefore God scattered them further to fill east & vvest India. Yet Christ vvold once call all; & one of his fathers shevved that, in his name, from Iockranes Eldest son Elmodad. Others haue religions foundation, as Iose, all one to Iesus, a Saviour; Eliezer, God hath strenght, Iorim, & Eliakim God setteth vp. Her, the vigilant. These containe the ground of religion; Others touched the lot of the particular familie; As Malea fulnes, Majnan, vvaters of encrease; vvhether Roboams house vvas decaying quickly. Some expresse the fathers comfort in a son ne, as Chesly, my glory, Addy an ornament & one remembrance of hard lot; Mahath, vexation, All be vvittely named; & our Lord Er the Aey vigilant, sayth, ye shall not seke me in vain. An idle syllable shall not be found in the names of Iesus his fathers. By these argumentes the vvicked Ievves that reiect the Kinges record knowven over nationes might be avvnsvveared & musselled.

Of Cainan, ioyned to Arphaxad; vvhich Cainan neuer vvas in the vvorld.

S. Luke shevveth to all lerned in tongues that he sole vvied the very syllables of publiq recordes: othervvise moo names from one Hebrevv as Ianna, Ioanna, & Ionan, he had expressed in one tenour. So he solovveth the lxx for Cainan, son, as it was supposed, to Aaphaxad. the lxx knewv that he never vvas in the vvorld; as nether Cainan the sixt son to Sem; Gen. 10. in the lxx; as they knewv that; Ioseph vvas father but to Manasses & Ephraim: vvhether Iacob came to Egypt; & not yet to the five added by them gen. 46 ch. vvhich make for Ebrevv lxx soules; in the lxx. they make 75. vvhich thing also S. Luke folovverth act. 7. I haue in my Consent shevved the reason. But here also

It may fitly be handled: yet a long discourse must come to open the vvhole nature of the matter.

Why the lxx hid their mind.

The lxx ij leuues, six for every tribe are named, in shortnes lxx. vvhhen Ptolemy Philadelphus ambitious of a great librarie sent to Iudah, to haue them bookes in Greke; so many translators vvere sent to Egypt vvith the holy volume; vvwhich they turned into Greke; but vvith exceeding departing from the Ebrevv. And they caryed not vvith them the pomcted Bible, that they might more frely dally vvith the prophane heathen. One example may be in the yerres a thousand & many hundre thes vvwhich they feigned. Of that I haue vvritten at large to Melchisedeck. An other strange departing from Ebrevv appeareth in Gen. 4. to this Ebrevv vnpoincted:

Halo im terib sheeth, ve im lo terib le'petach chatathrobers. or thus le patteach, chatatha; Rebarz.

Is ther not vpon vvell doing, recompence? and yf thou do not vvells syns pay is nere at the dore. Because heathen should not plead hense in heathen maner; Do vvell, & haue vvell, they adde vowls thus; yf thou offre well, & deuide not vvell, thou hast sinned; be quiet. And this mockage they thought fittest for heathen scornors of truth. This vvvas the vvell doing, spoken by God; That Cain, yf he vvold come to God, must beleue that God is; & is a revvarder of them that seke him. But Lagidæ & Chemmis land, vvold not sone conceaue this sense. Therefore he that sitteth in heauen vvold scorne them: & the Eternall vvold make a mock of them. For this rule was from the beginnig; Cast not pearles to hogges; nor holy thinges to dogges.

An other dalliance vvvas this: Deut. 32. when the only High scattered the sonnes of Adam, he settled the borders of nationes according to the number of the Angels of God. The Ebrevv hath: According to the number of the sonnes of Israel. They sawv vveighty cause of this dalliance; vvwhich I haue printed in a dedication to my Grek translatiō of the prophets dedicated

ated to the B. of Mentz.

The 2. Psalme speaketh in this sort. Kisse the sonne lest he be angry; yvher is anger sone Kindled. Happy are all that trust in him, Flesh & blood could not open this vnto the vworld, on-ly the father which is in heauen should reveale it. How God so- loured the world that he gaue his only begotten son, to the end that vvhsouer beleue on him should not perish but haue life everlastinge. At this they would haue scoffed; as hovv often scoffed they the King of glory in the dayes of his flesh. There- fore the holy vvordes vvwhich proprely say Kisse the Son, they turne crassily thus; Lay hould vpod dostrine lest. vvicked men should say: Dauid maketh him self the Son of God.

So they vvvere in danger of more then scoffing, in a comon brag. Thus they triumphed: as yet recordes thevv in Zohar v- pon exod; Col. 27. *IACOB OVR father went to Egypt with LXX Soules: to recover the LXX families which cursed Cham bred by par- ved tongues for Babels Idolous tower. And the seauenty soules of Iacob match in valew all the families of the world; & he that will rule over them is as great a tyrant as an vsurper to reigne ouer all the world*. This bragge all Barbers & blear-eyed knevv; & yf they had not hid the trueth of lxx families Gen. 10. & som- vvhat in Gen. xj. by tvvo feined Cainans, & by siue Gen. 46. siue then not borne, they had bene more in danger thē vnder Aman; differing from all nationes in the feast of tabernacles; For that vvvas their greatest open difference, as the Chaldy Es- ther toucheth. The lxx having thus dealed, & the Sanedrin or Synedrin having enacted a lavv that none should alter the lxx. Euseb prap. 8. S. Luke vvvas to folovv the Greke; as a re- corder; & nor as a judge both in Cainan; & in soules 75. act. 7. And he vvrote nor to Siculis & Consentinis; but to vvise men that had their eies in theri head. He vvho vpon act. 7. feigneth that some late man added siue act. 7. & to the lxxij gen. 46. vvould make all the Christianses in the vvorld very simple; that could not espie that; but marre all copies; & Arabiq translati-

ones. Moreover vvhath vill he say to the old Greke Philo;
Equallaged to S. Luke; handling Abrahams 75. yerres & iacob
75. soules Gen. 46. & exod. 1. & again but 70 in Deut. 10. 22.
He discanting after his maner telleth hovv in dalliance soules
vvere 75. in trueth but lxx. That number of fivie then vnborne
to Ioseph, I vvill not here declare vvhy to him more then to
other enlargement vvas; & vvhy the number of fivie: my consent
& aduertisement conferred may giue aduertisement. Further
for Cainan one sayth he had a copy vvich had not Caynan.
I can vvell beleue it. For vvher the Apostles excede in
vvifdome: as S. Mathevv in omitting hatefull Ioakim, some
vvicked præsumptuous copier vvold nedes amend the text; to
say for; Iosias begate Iechonias & his brethren; that is, Sedekias
the vnckle that reigned after him: Iosias begate Iakim: Iakim
begate Iechonias & his brethren. Geneva printed this about
60 yerres; & vvith their folollovvers filled Europe vvith
corrupt copies. Yet Beza revoked the vvicked copie; But vvho
can revoke the milliones of the corrupted. The old consent
of the Church hauing truth, should haue stood as vvell at the
first as at the last: & a towne that feared God, should not brag
hovv they giue the best Bible vvher they misse most deadly.
And so vvhen they leaue out Cainan here Luc. 3. vvhen God
set him in the text: pretending a vvarrant as præsumptuous
that they sawv a copy void of that Cainan, they should not be
folovved in England. Morouer marke this; that Grekes in Eusebius
make Abraham the tenth after Noe in story: though the 70
vvold make him the eleventh: & so Epiphanius maketh Iacob
not the tventy three, but after the Ebrevv the tventy
tvo. And I had an Arabiq commentarie vpon Genesis vvich
indeede folovved the lxx but vvith a note of misliking: But
novv I haue not that. For one Mattathias Holmes caried my
Arabiq bookes & Bibles Massorite, & greate Plantine & others
the best in the vvorld all mine, to Ierne-land; & at his death
sold as M. Trauerse vvill testifie & others that they vvere
mine,

mine, yet one that maryed his sister, dealt worse then any Türk; he sould them as his bookes of 100 lib sterling, lent of curtesie; without any peny lent for payvne: as, Middleburge knovveth. I humbly request the King to call him to accompts & all others to hould him as he deserueth for euer. Yf my ovvne book had bene left me, Canian from Arabia might be handled. And this much for S. Luke. Only one bad note of a Genevean calling the Gospell into doubt, I must touch. He vvri-teth hovv he hath a copy venerandæ vetustatis, vvher not S. Lukes men, but S. Mathevves be vp vnto Adam. He should haue brent, not sent to posterity that vvicked vvork. Some vvicked copier, that dreamed Ioseph his familie, to be handled in S. Luke, and knovving that Ioseph could not haue naturall fathers in severall families, thought good to frame a Gospell of his ovvne head: & to leaue out the most glorious familie in the vvorld. This rule the reader may take at my hand: *That comonly the places in which the holy Apostles excell in Thalmudiq; or Attiq; Lerning, some rude copiers alter after their owne braine.* But as any eares can discerne Cyclops Polyphemus Musike to come short of Aristoxenus: so any one Thalmudiq; & Attiq; vvhat the holy Apostles left, Rude copiers can never bring that vvich hath rare vvisdome. So the copie of rare vvisdome must nedes be holden the copy of God: vvhen ther is difference betvvixt the barbarous & them. And the church in most Greke copies & old Arabiq, folovv the best. And none but voyd of iudgemēt & vvicked vvranglers, vvill deny that both testamen-tes stand in the original sure enough for copy.

What vse the forged Canian hath.

The foolish of God is vviser then Men. The lxx departing from Ebrevv truth, because heathen vvold not suffer it, thevv for all Diuinity, hovv the natural man cannot abide it. Specially they shevved, that in the 75 soules & in Cainan. And that vvold our Lord teach Children in his ovvne familie; Bringing irony or mockage for a Cainan that never vvvas in the vvorld.


And

And by a man, that never vvas a man, teache wicked men, how they will become worfe then nothinge : eternally miserable. So the forged Cainan hath great vse, & corrupt translations after corrupt copies should not be sold vnamended, after vvarninge: such as leaue out Cainan vvhom God left vs. And specially because lewes in every corner be thornes in our sides, & prickes in our eyes, vve should loth help to them; as in vvicked blaming the most heavenly purenes of the Greke testament. And this much for our Lordes fathers set in S. Luke vnto Dauid. The notations of all from Adam to Dauid conteyne the Abridgement of their story. But the vnebreved vvould not sone conceaue them. All vvise studentes that take to Diuinity vvill lerne the holy tongue: & such, of them selues may sone see vvhat the names import. Novv Let vs look hovv S. Mathevv shevveth Messias to be man, Emmanuel, (as S. Luke) from Abraham to Dauid: & to be God in man: & King of the Iewes. These be the groundes of our faith: & our darkenes vvill be exceeding great, yf vve misse in these poinctes. S. Mathevv's text shalbe first layd dovne, vvith so much of the persones story as principally argueth doctrine for the Kingdome of the vvorld to come: & of right faith in them, as in vs novv. The fathers of our Lord the first fourtene should haue their story knowven among their spirituall sonnes, to be imitated of vs; & the Kinges should be knowven: to consider imperfectiones, arguing that Christ his Kingdome should not be as an earthly one. Novv the third rovv, vvill force vs to examine statelly stories of their enemies destruction: & hovv they by Daniel leauens, did knowv vvhen Christ vvould come into the vvorld; & there I must defend our church: & many others against betrayers of the truth vnto Iewes: vpon that occasion in sundry sortes. They notorioushy vexe vs for our Doctours Babyshnes for confunding our Lordes holy fathers, vvith Aca-bean Kinges of Roboams Ammonitean race; & for disagreeing for redemption tyme; & for Daniels fourth Kingdome.

Of

OF THE FATHERS CITED IN

S. Mathevv his holy text.

 *book of the Kindred of IESVS
Christ: the sonne of Dauid: the sonne
of Abraham. Abraham begate Isaac.
Isaac begate Iacob. Iacob begate Iudas,
& his brethren. Iudas begate Phares,
& Zara, of Thamar. Phares begate Esrom. Es
rom begate Aram. Aram begate Aminadab. A
minadab begate Naasson. Naasson begate Salmon.
Salmon begate Booz of Rachab. Booz begate Obed
of Ruth. Obed begate Iessaj. Iessaj begate Dauid the
Kinge. Dauid the King begate Salomon, of her
which was Vriaes. Salomon begate Roboam. Ro
boam begate Abia. Abia begate Asa. Asa begate Io
saphat. Iosaphat begate Ioram. Ioram begate Ozi
as Ozias begate Ioatham. Ioatham begate Achaz.
Achaz begate Ezechias. Ezechias begate Ma
nasses. Manasses begate Amon. Amon begate Io
sias.*

as a King
for a suc-
cessour:
as Baasa
for A-
shab. 1.
King 20.

sias. Iosias begate Iechonias, & his brethren nere
the captiuitie of Babylon. After the captiuitie of Ba-
bylon Iechonias begate Salathiel. Salathiel begate
Zorobabel. Zorobabel begate Abihud. Abihud be-
gate Eliakim. Eliakim begate Azor. Azor begate
Sadok. Sadok begate Achim. Achim begate Elihud.
Elihud begate Eleazar. Eleazar begate Matthan.
Matthan begate Iacob. Iacob begate Ioseph the hus-
band of Mary, of which was begotten IESVS,
which is called Christ. So all the generations from
Abraham to Dauid, are fourteene generations:
And from Dauid untill the captiuitie of Babylon,
fourteen generations: and after the captiuitie of Ba-
bylon untill Christ, fourteen generations. Now
the berth of Iesus Christ was thus. When his mo-
ther Mary was betrothed to Ioseph, before they
came together, she was found with child of the
holy Ghost. Now Ioseph her husband being a gra-
tious man: & unwilling to make her cause seen,
would haue put her away secretly. And as he was
thus minded, Behold, the angel of the Lord appeared
to him in a dreame sayng: Ioseph sonne of Dauid
feare not to take Mary, thy wife. For that which
is begoten in her is of the holy Ghost. For, she shall
bear

ere
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bear a sonne: & thou shalt call his name Iesus: be-
cause he shall saue his people from their sinnes. And
all this came to passe to fullfill that vvhich vvas spo-
ken of the Lord by Esaj the prophet, sayng. Behould a
virgin shalbe vvith child, & shall beare a sonne, &
his name shalbe called, Emmanuel, vvhich is by in-
terpretation, God vvith vs. Then Ioseph a vvake-
d out of slepe: & did as the Angel of the Lord com-
maunded him, & toke his vvife: but knew her not,
vntill she bare her sonne, the first-borne & called
his name, IESVS.

Observationes.

This narration dependeth vpon the demaund of the Persi-
an Philosophers, vvho by Daniels prophecy, ch. 9. came to
Ierusalem, to seke the late borne King of the levvies the most
holy. Daniel the vvise, full of grace, vvold not misse to take or-
der that his nation & Susan vvher is rombe vvas yet honored
of Elam, should reckon most exactly yere by yere, vvhen the
King of glory vvold make his covenant, vvith all nationes.
And the half seauen, of teaching the Gospell, vvas made
knowven; & thirty yeres for to be a father in nature, Solon
the old & Hesiod noted in poetry; & Sala, Paleg, Saruch, our
Lords fathers shevv it in practise, fathers at thirty. And for
gouvernement; Ioseph as King in Egypt at thirty; & Dauid
King in dedeat Hebron; & the lavv for the Levites to begin
their office of sad or heay charge at thirty. So all the vvorld
as the Philosophers of Susan might knowv in vvhat yere since
Iudah came from Babel, Christ vvas to come into the vvorld.

And a comfortable light in the ayer appearing at Susan strange
about the course of nature, could not but move the Persian
lerner men, to know Gods counsel, to loke for the King,
told off by holy Daniel, so longe before. For this cause the
Persians Sages come to Ierusalem. But Herod, better knew the
time, as the Sacrificers & the vvhole nation; of vvhom none
brought exception that vway; none of any striving against the
truth, for other pointes. But Herod mistoke the nature of the
King; & knew not that God was in Christ, reconciling the
vvhorld vnto him self. To teach Herod, & the Thalmudiq; & all
the vvhorld, vvhath kind of King Messias should be, S. Mathevv
vvriteth this chapter; shewing fourtene, fathers after the flesh
to the sonne Eternal; vvhose dayes afore & rejoyced;
& although they were not perfected in doctrine severally from
vs; yet heaven, the perfect blessing for the soule, they had
vvhhen they left this vvhorld. All good men in priuate life; But
the first King hardly saved him self; after he came to rest. Four-
tene be of them: After them come fourtene Kinges: fathers
for the Kingdome: but not natural fathers, to Christ all faulty,
for government, & many, greatly sinful; & not in Gods fa-
vour. So, S. Mathevv doth teach such as knew the law, that
Christ his Kingdome was not of this world. And he leaveth
Salomons house: vvhose natural succession did end vvith Ie-
chonias: & thence he cometh to Salathiel, of Nathan: & to zo-
rob. vvho at *beordrapes*. And then he turneth aside to the Kin-
ges line: vvher be ten. Mary & Iesus make vp the third fover-
tene: and all be called in Daniel heyres of the Eternal King-
dome. Great matters depend vpon their story: vvherby all
should be considered severally; as they are severally set dovne
for that purpose. And the principal matters that touched their
story, shall be handled vvith them.

Of the first fovertene; & of Abraham severally.

Dauid the king is once named first, because Herod commaun-
ded of the King; & to Dauid first, the Eternal Kingdome was
promised.

promised. After a touch that vway, Abraham is set fyrst & the
gest in order to make fourtene; vvhether the last is King.

Why Abraham geueth the beginning of the story.

The Land of Chanaan vvhether the Kingdome should arise,
vvas first promised to Abraham: & Christ vvas promised to him
first of any man in open distinct plain vvordes. And he is made
father of the heathen; vvhich vvold folovv his beliefe; & the
heathen might offer first frutes at Ierusalem; as Maimony no-
teth Bechor. Per. 4. So for Ievves & gentiles the beginning
from him is very fit.

Of Abrahams glory.

Abraham is often commended vnto vs; vvwhose commen-
dation all his children by faith should gladly knowv & publish.
He left the field of the Chaldeans being nere Babel, in the most
propre Mesopotamia nere the meting of the tvvo rivers Ti-
gris & Euphrates; & stayd at Charan till he make many Sou-
les; & his father died there, aged 205. yeres. heavy by yeres,
who toke his journey for Chanaan, & had not broken off, but
by heavy yeres, & death: then was Abraham 75. by Moyse's
text: by S. Stephans note vpon it; by the Greke Philo; vvwhose
(wordes I haue cited in the Concent in Latin :) & by sundry
Ebrewes in Midras Rabba. And reason vvould tell vs that
Thara was dead before God promised Abraham that Christ
should come of him: Otherwise as he took journey tovvward
Chanaan; he had not stayd in Charan but by vvveakenes.

An aunsvvear to M. Scaliger.

Because it is vvritten Thara liued seauenty yeres, & begate
Abraham, Charan & Nachor, M. Scaliger fighteth vehemently
against Beroaldus & all that vvvere afore of his mynd. And
vvwhether he saith, still brethren be named in seniority; & for the
obiection in Sem, Cham, & Iapheth; vvwhether Iapheth is eldest in
the lxx he vvould haue Sem eldest, Cham next & Iapheth yon-
gest, I aunsvvear; yf any vvwill be contentions the church of God
hath no such custome to S. Stephen act. 7. he sayd: None yet

vnderstood S. Luke. Then vvher is the fault in our vvrit, or in
 his pen? And in Bathshebaes sonnes 1. Chr. 3. Salomon the
 Eldest is named last; & Nathan the second is named third. And
 Ioachaz the second sonne of Iosias both is named first, & called
 the first borne. And seing Ischa or Sara vvvas Harans daughter
 & but ten yeres yonger then Abraham, the Babylonian Thal-
 mud gathereth sensibly that Abraham vvvas not the Eldest. So
 all the Eldest Ievves fight for S. Stephen; & for S. Luke. And
 for S. Mathevv that Thara vvvas dead before Abraham recea-
 ued the promise. That still Abraham might be alone in the
 dignity of the promise. So M. scaliger might haue spared di-
 sturbance of S. Mathevv's begininge.

Of Abrahams Idolatry.

S. Paul calleth Abraham *ειδωλολατρης* as he vvvas once Idolatrous;
 & such an one Philo & Rambam make him to haue bene; but
 by faith he vvvas iustified. So S. Paul disputeth vpon him; against
 the Ievves thus; vvhat shall vve say then that Abraham our fa-
 ther found by the flesh? yf Abraham vvvere iustified by vvorkes
 he hath vvherin to reioyce. But he hath no vvorkes to reioice
 in before God For his request vnto Sara to hazard her Chastity
 vvvas a fault; as Rabby Bechaia vpon gen. 13 doth make it, an e-
 gregious trespas, a gros fault, an exceding sin; bred frō great mi-
 strust in God; & the cause of Israels sorrov & fall in Egypt. So
 he hath not to reioice before God: Therefore he vvvas not iusti-
 fied by vvorkes before God. S. Iames dealing vvith Ievves vvho
 then, as novv, think theyr reverence to the lavv, & belief in
 the trueih of the story, iustifyes them, shevveth that they are de-
 ceaued. For Abraham & all Godly shevv good vvorkes, to tell
 others that they honour God; as Abraham did: in not sparing
 his Sonne. Novv, vvher as God sayd to Abraham; Because thou
 hast not spared thy only sonne; I svveare, I vvill multiply thy
 fede; The very Ievves in Midras Rabba shevv the meaning
 thus; by the similitude of a physician, vvho promisetht to heale
 a great man of a dangerous sicknes; & after his promise geueth
 a most

a most bitter potion; which the patient taketh boldly; & then the physician sayth; Because you haue so taken the drench; I will sweare I will heale you. Thus the party is confirmed; & not called to a new beginning. So Abrahams manifestation of regeneration is recompensed, in a confirmation: not with the fountain of his iustification. And still the Prophetes require open iustice; & God punisheth every sin; but lesse, vpon charity; & in that sense charity covereth many sinnes. But the fountaine was Abraham beleued in God: & that was reckoned to him for iustice; as Dauid sayth that they are happy whose sinnes are forgiven. So Abraham was iustified by faith; beleving that Christ should come of him; & should be raised from the dead, as he knew that yf he had killed Isaac God would haue raised him again. So faith shalbe reckoned vnto vs for iustice; which beleue that God raised Iesus our Lord from the dead; who was killed for our sinnes: & raised for our iustification. These pointes the Greke Crede handleth plainly; & the Greke fathers. & Porphyry and the oracles, that our Lordes soule went hence to heauen. And Ben Arama, who saith; Christianes beleue our Lordes soule went to Hell, doth the Gospell great iniury. For through infinite mention of death & resurrection, ther is never one syllable of going to Hell but in one oration in Iohn six times express mentio of going to the father. A wise vriter never repeates, but with some addition yf any can be. And seing the going of a iust soule to Hell, is more strange, then *θεοσπορευσία*, the dwelling of God in man; or resurrection; it had bene oftener handled in plain termes, yf it had bene true. One R. Man a lewy objected vnto me our Crede of going to Hell. I told him it was an heathen phrase; but meaned, as theyr Thalmudiq; to go to Paradies; & So descending in Moses Iosue, Iudges, Ruth, & Kinges, is for *κατάβηαι* & so translated; & more then once translated *ἀνέβηαι* ascended. And *καὶ ἄνω* to go is translated Ascend & Descend & So *καταβήαι* is vsed of passage; as from Nazareth to Capernaum

naum in our Lord:& exceeding often in the actes of the Apostles : and Hades , for Abraham , is heauen or Paradise. For as Britanie conteyneth tvvo partes, England & Scotland; So Haides conteyneth Heauen & Hell; & in Abraham set in the beginning of the Nevv Testament , God vvold vse Haides Luc. 16 & tell expressly that God præpared Heauen to receaue Abraham the pilgrom & stranger, loking for the heauenly city:& hence the Ievves might haue lerned the meaning of our Crede : & for Paradise Luc. 23. the matter vvas plain ; that our L. vvvent thence thither. And no Ievves of Modesty vvold haue slandered our Gospell to Mach mad:to forge better Keys of Paradise. A phātaistical Black smith, not a Bessalcel he proued. Although this article should here be handled largely in Abraham the Patron of faith ; yet I may be short : becaufe L. Th. vvinton proveth against Gueveans by Iosephus, Ignatius, Iustin martyr, Eusebius, Athanasius, (in his sermon) Cyrillus, Epiphanius, Nazianzen, That Haides or Catachthonia to Godly, is heauen; & he fortifieth Geneveans faith ; that by Grek our Lord vvvent hence to Paradise;& iustly reiecteth Hell grefe from *ἀδης*, as hated of Bible , Rabbines vpon Ebrevv , & Attiques vpon the Gospell. I shewed in six Greke vvorkes left in Germanie how lernedly the R. R. F. healed the Geneveans dileafe; vvho denied a going to Haides vvher Abraham is; Luc. 16. & all faithfull soules, to crosse theyr ovvne faith : & deny soules immortality:& vvold haue all heathean, enemies for frendes; & all Greke fathers, enemies, for frendes offering help. In that lerned paines, fortifying Geneva, L. W. doeth confute DD. B. & B. Purgatorie & Limbum. And vvith Abrahams story Children learne Abrahams religion ; for the trinity , Incarnation , & resurrection ; & Paradise hence receauing the faithfull , as hoat fyre, the vvicked; & not to be vvaving vvith every vvind of Hellish Diuinity. The notation of Abraham is an high father of many nationes handled Rom. 4. from Genesis Ch. 17.

Of Isaac.

Abraham after the flesh begate Ismael : vvhence came the vnclane spirit of Machmad, & that nation the poyson of the vworld. Yet Isaac, though concealed in sin, as others, vvas quickened vvith Christ: and raised, & placed in heauen vvith him; vvho being vvilling to die, knevv that he should be raised vp again; Faith vvas in him the stay of things hoped for; & tryer out of things not sene. In Isaac shall Abrahams sede be called. But Esauv of Isaac cast off God; a profane man: vvho sold his birthright for a mess of Pottage. Isaaks name is laughter; or gladnes; the Ioy of the vworld. Iacob in name is a supplanter; as Esauv complaineth, he tvvise supplanted him Gen. 28. He shewed most plainly his hope for riches, in Christ his Kingdom; vvhen he requested no more but diet & clothing gen. 28. Iob & Paul teach all to folovv him Iob. 3. 1. Tim. 6. Yea and this Epigramme diuine from one prophane.

γῆς ἐπέβην γυμνός, γυμνός δ' ὑπὸ γαῖαν ἀπῆμ.

καὶ τί μάτῳ μοχθῶ γυμνὸν ὄρῶν τὸ τέλθ.

Naked came I vnto the vworld, & naked go I into
the earth; & vvhat labour I in vaine; seing
a naked end.

Iacob savv a lather, reaching from the earth to heauen; & God vvas in the top of it; & Angels ascended & descended by it. He knevv that Christ vvas the Sonne of God; & that Angels should ascend & descend vpon the sonne of man; yf Herod had knovven so much, he had not sought to kill the lateborne King of the Ievves. The Trinity Iacob knevv; & nameth one & the same Angel that vvrestled vvith him, the Angel that vvold blefs Ioseph; & the God of Bethel. And he taught his tvelue Sonnes not to say: vvho can go vp to heauen to bring Christ dovvne; or vvho can go dovvne into the depe of the earth, to bring Christ from the dead; but to beleue that the God of Bethel vvold come man of him, & of Iuda: & that *παράδοξον* as S. Paul Rom. 4. translateth Es. 53 after the 70 vvold pour his

pour his soule to dea:h; & be recovered from death; as Isaac in
 type; & go from the croſs to the father; & that all the faithfull
 ſhould ſo do; as the new Teſtament teacheth continually;
 That Isaac Ben Arama after old Siphri might be aſhamed to
 ſay our Goſpel beleued that either the Prophets or old iuſt, or
 our Lord euer vvent to Hell. The Church never beleued that;
 But the Deuels here triumph over ſuch teachers. God left his
 vvord ſure: & teacheth nothing in corners. And they are gods
 hated for Larning that dreame of proving rules of faith from
 corners. The Patriarches reſted in the incarnatiō & reſurrectiō,
 And our Crede Goeth no further for τὸ καλεῖσθαι is any paſ-
 ſage, vp, down; Either term is cōmon for journeys in al autours
 & all Kind of vvriters ſpeak ſo; & Haides moſt be told inceſ-
 ſantly to Babes that it is heauen in the light part for the Godly;
 as in the dark part hell for the vvicked. The dull & vnthank-
 full vvightes that raue againſt this, ſhall ſee Iſaak & Iacob in
 Abrahams boſom in Haides; but in their courſe they haſt vp
 to Gehennia.

Of Iudah & his brethren.

The twelue Patriarkes might haue taught Herod of what
 nature the Kingdome of Chriſt vvas. Ruben ſauv nothing
 here but Sorovv. Yet he liueth Eternally & paſſed from death
 to life; Symeon & Levy heard of a curſe vpon their treſpas; Iu-
 dahs confeſſion of fault by thame found glory: that none but
 ſuch a Iudah ſhall haue praiſe of God; and as Ic hn the fourth
 vvas deareſt to Chriſt, ſo he to Iacob moſt glorious. All the reſt
 had theyr ſorovves for Ioseph; vvhen ſome ſayd, come let vs
 kill him; as the Scribes, of Chriſt; & Benjamin became Ben-ony
 a ſonne of Sorovv: For loſſe of his brother; & printed his ſo-
 rov in his ſonnes name: in Ros & Bicerj, Gall & biternes haue
 I for my Elder brother & Ioseph vvas among his brethren ſold
 for Sicles by Iudas aduiſe to ſaue his life: bus Chriſt by Iudas to
 loſſe of life: Ioseph in durance betvvixt tvvo, told the one of
 ſalvation, the other of death: ſo Chriſt told the one in durance

with him, that on the right hand, of ioy: & left the railer to per-
 ish with the scribes: & the other rauers: that set their mouth
 against heauen. Briefly all the Patriarkes were bishops for
 their families: *ἐπισκοποιῦντες* vsing all care to teach theyrs frō
 their fathers spech what Sem or Melchi-sedek lerned of Ma-
 thusala taught of Adam, of the holy trinity: & how Christ by
 death should vanquish him that had the power of death. They
 wold not misse to Catechize their sonnes in these poinctes: &
 how our Lord should come of Iuda: the king of glory, the eter-
 nal, the framer of the world, of that poor shepheard, to
 be a man: to haue his tabernakel in vs; to loke throw the vvin-
 dows within our wall. They did fede vpon his flesh & blood,
 comforted in sorow by this hope. As Ioseph gaue *σιομέτριον* to
 fede his brethren. So all good Math. 25. giue *σιομέτριον* to fede
 theyr families soules. In one vvord *σιομέτριον* never vsed afore
 but in Ioseph vvith the 70. our Lord his gracious tongue cal-
 leth vs to the Patriarkes story: to look to heauen, not vnto
 Thalmudiques Kingdome in the earth that God cursed. S.
 Mathevv requireth so much to be confydered in these Patriar-
 kes; to marke by induction through them all, the nature of the
 Kingdome of heauen. And for that vse they are so particularly
 set dovvne. Othervvise their pedegree vvas vvell knovven from
 other places. But Christ vvold haue vs to mark that these vvore
 the sonnes of Adam in vvhom the Eternall vvisdome delited.

Of Phares

Midras Rabba noteth vpon Genesis, how God playd delite-
 fully vvith these sonnes of Adam. Iacob vvas busied in mour-
 ning for Ioseph, as being dead; Ioseph vvas busied in his afflicti-
 ones, the other Patriarches vvore busied in theyr mariages, &
 the blessed God vvas in disposing counsel how Messias should
 come of Thamar; of Thamar, a Chananean: of Thamar, Iu-
 das daughter in lavv: of Thamar, by Iudah. Again Phares striv-
 ing to be borne before Zara, (vvho first stredched out his
 hand) hath his name of violence, shewing at his byrth that he

vvoid lay strong hand vpon the Kindome of heauen; & is a
parren for all, as Iacob, to striue for the Kingdome from yong
yeres.

Of Ezron.

Ezron is by interpretation the midde of Ioy; as Eron vvas
borne at Iacobs going to Egypt; 215 after the promises & 215.
before the Pascha. Iacob knevv that yer 400 from Isaacs af-
fliction vvhich vvas thirty after the promise, Abrahams sede
should come from Egypt; & the promise vvas 30 afore the af-
fliction, vvhenn Isaac entred six yer 55 after, Iacob is borne;
vvhenn Isaac is 60. & at 130 he goeth into Egypt so 215 vvere
spēt in Chanaā; & Ezron vvas borne at the middle of their hope
The notation of his name vvoid haue lightened their darkenes
vwho thought that the dwelling of Israel vvhile they dwellt
in Egypt, vvas 430. yer 5. The meaning of the Ebrevv text
is open in my conceit & aduertisemen to; they that vwill, may
fetch it thence. Wher I brought demonstration that Moses
should be dead forty before the lavv, by Genebrard: vvhv vvoid
haue Israel 430 yer 5 in Egypt. And I cited old Rabbines moo
then one, for 215 & 215. as in my Ebrevv vvorke dedicated to
Prince Maurice. That also I turned into Latin.

Of Aram And Aminadab.

The immortality of the soule vvas taught by Abraham, Isaac,
& Iacob, by spech of their peregrination; shewing hovv they
vvere strangers in Chanaan; & looked for an heauenly coun-
tre. So Ioseph, swearing his brethren to bring his bones from
Egypt, shewed that he folovved Abrahams hope. And Gene-
sis ending in Iosephs bones calleth all myndes to Ezekiels val-
ley of bones, & to the generall resurrection. So Aram & Ami-
nadab in their notation, teach the soules eternall happines; A-
ram is high, as Israel base in Egypt, vvas high in hope of hea-
uen. So Ammi My People Nadab is noble, loketh to the no-
bilitie of the fathers from Adam to Noe; vvhenn all faithfull
are tyvise noble. Diodorus Siculus commendeth Egyptians
for their

for their resolute opinion that Soules in Aides had flourishing
 soiles for the Godly; & a prison for the Godlesse. And Homer
 the Eldest, & Plato, & troupes, Elder & later Grekes, are true-
 ly reported; to haue lerned that, from Egypt. Nowv from Israel
 did the Egyptianes lerne the same. As our Lerne, Clemens,
 Eusebuis, Theodoret, & vvhonot, acy taught. And from the
 dayes of Aram & Aminadab, the high and noble in Christ did
 the Egyptianes lerne, that, *η ψυχη το αιδης, ειστοιχιστον τ'ων ετεροι
 οντων, γενναϊον & καθαρον & αιδη, εις αιδε, ως αγαθως παρα τον
 αγαθον και φρονιμον θεον* as Plato sayth. The soule acides vnsene,
 goeth to the Aides, a place noble & pure & vnsene, vwith good
 journey, to the good & vwise God. Nowv the proud heathen
 trimmed them selfs vwith the ostriches of Israel, all in mynd
 as Aram & Aminadab in name. So vwhen the Romanes florif-
 hed in lerning their best from Tully dovne 300 yeres thevved
 small resolution for Soules immortality: vntill Christianes in
 our Symbolon or note of faith taught the true foundation of a
 sound common vveael; That the iust crucified to death vvent
 to the father, by the holy phræ: to Haides by the heathen;
 vvhether Abrahams bosome receaued the faithfull. Abrahams
 bosome in Haides, as Iosephus or Ireneus, or Iustine Martyr,
 or Lerne Caius teach. For the vwork is fathered vpon all
 these. Iohn of Zorobabel & other poor taught Luke of Anti-
 och & Theophilus the Soules immortallitye. And the Deuels
 at the last could not retaine theyr auctority for vvifdome but
 by the same philosophic. Porphyry a frend of the lewes, &
 ioyning vwith Iosephus for Haides to be the heauen for the
 godly: & not ignorat vwhat our Crede spake, & as good a Gre-
 cian as euer could be, & vwith the Deuels an enemy to the re-
 surrection of Christ, yet recorded from oracles that Christ
 vvent hence to heauen. His vvordes are vvorthey to be cited
 Thus the oracle speakeeth of Christ. Euseb. Ap. 3.

ανδρος εκεινον

ψυχη, ευσεβη προφροσεντη εν ανθρωποις

ψυχη δε ευσεβων εις ερανιον πεδον ιζει.

and

That mans soule in Godlines passeth
all soules; and the soule of the Godly
goeth to the rest of Heaven.

In that place of Porphyrie Christ is called of the enemy Porphyrie, *εὐσεβῆς καὶ ἑβραίων αἰψίδων ἐκλήτωρ*, Godly & a dveller in the arches of Heaven. But he said Christians vvere mad that held him a God: for he knew not that God vvas in Christ.

And yf he had not knowen full vvell, that Plato vvold have made him ashamed, yf he had denyed, *τὸ κατὰ θεὸν εἰς αἴδης* in the Godly, and *εἰς ἑβραϊὸν πέδον ἵζον* to be a most happy passage to Heavē, he vvold not spared vvrangling vvith Christians, yf they had taken that article in anie other sence, then this absolute meaning, that all just goe hence to Heaven. In Cant. 6. 12, My soule hath set me in the chariotes of Ammi Nadib, my people the noble; So all Godly be Aminadab, as the laten trālation speaketh; because they teach Egyptians, that the faithfull in Haides, be in Abrahams bosome.

Of Naasson.

Naasson hath a badge offaith in his name; that he should have EXPERIENCE hovv Israel should come from Egypt. So they loked to the very yeare vvhen their deliverance should be. As since Babel fell, they reckoned yere by yere, hovv nere they came to the kingdome of Christ. And vve should not be as Parrets, to regard the bare lond of name, but to knowv vvhat the notation told.

Of Salmon.

salmon shevvereth in his name that he should come into the rest of Chanaan. Naasson died in the vvildernes. But had great glory in the offrings: appointed first, as father of Christ. To Salmon Rachab vvas married; vvho had greater faith then six hundred thousand of Israel; for she beleued that God vvold giue Israel the Lād of Chanaan. S. Mathevv citeth for Rachab
private

pruate recordes; as S. Paul had for him self vp to Benjamin.

Of Booz.

Booz cometh next; hauing a name fit for one that vvould be a pillar in the howse of God. By it Salomō termeth one of the tvvō pillars; Boos, vvith strength, Iachin, he vvill settle. Ruth vvvas maried to him, aged as an Abraham: & in Ruth leauing countrey, Kinsfolk & fathers house, lot is reuiued, vvho folovving Abraham out of countrey, Kinsfolk, & fathers house vvvas felovv in the blessinge: by Ruth that did the like.

Of Obed.

Of Booz & Ruth cometh Obed, *Ἰησοῦς* a slay in old yeres, to Boos.

Of Iessaj.

Of Obed cometh Iessaj. His name is substanciall; & is honorably mentioned a father of Christ; the root of Iessaj. He had many valiant sonnes; & again Seruiah his daughter had valiant sonnes; as Ioab & Asael.

Of Dauid.

Now Dauid is one most glorious. The letters of his make, Christ his name; BELOVED through Salomons songes. To him Christ is promised vvith an Eternall throne. That is; in the vvorld to come. 1. Chr. 17. He, vvwhile he vvvas afflicted, vvvas godly; at rest, he fell; in Vriah, & Bathseba; To be an example for all that shall beleue. And this much for the natural fathers of Christ; al, teachers in theyr cariage, of the Kingdome of heauen. And Bathseba the adulteress, rarely Godly in the end, is a grandmother of Christ; celebrated in the psalme of repertance. 51. & pro. 31 & all prophetes are in the Kingdome of heauen. Lu. 13.

Of the Kinges that vvvere not fathers
to Christ.

Salomon & his brother Nathan vvvere sonnes of Dauid, by Bathseba; But knowvledge of the holy trinity, & of Christ his incarnation & resurrection made them the best soules. And
all

all vvho blame them for sodain infirmities, & commend them
not for their heavenly vertues, shall not be of Christ his bre-
thren. Salomō glorified God in his infinite vvifdome; com-
paring thinges visible to shevv the vvifible of God; his eter-
nall povver & God head; & spekeith of the Eternall sonne Prov.
8. hovv his delite is in the holy sonnes of Adam: as he gover-
neth his peoples state in a most pleasant frame; that the blind-
dest may see a clear provocation of all to saluation. His great
povver, & building of towvnes, suffred not his hart to rest in
the night; & his vvomen only overravvght him: to suffre, &
by his charges to build, Idole places; vvher upon he savv that
Gods threat vvold overthrow his Kingdome; & before, he
knev from Moyfes, Deut. 28. that the Kingdome should be
overthrovven; & that in a strāge countrey Iuda vvold pray loo-
king tovvard the temple Leu. 16. 1 k. 8. & God vvold heare
them. And vvhen by his practise suffring Idolatry, he occasio-
ned the renting of his Kingdome; & foresavv destruction of
temple, city, comon vveale he vvriteth his Gospell, That all
vnder the sonne is vain, & the Kingdome of Christ is not of
this vvorld; but the promesse of the Eternall throne to Dauid,
vvas for the vvorld to come, that vve, should loke for the late
iudgement. Herod should most carefully haue lerned this
much; vvhen he first lerned the story of Salomon. vvho vvvas
the first & last that had all this vvorld at vvill; to shevv that
Christ his Kingdome is not of this vvorld. And yet this day
the Ievves look for a pompous Kingdome; as I haue layd
dovvne theyr vvordes, in Ebrevv & English, to Ecclesiastes.
And Salomons case alone might haue taught Herod, Pilate,
Cesars & concision that the Pompe of this vvorld is not fit to
brede poverrie in spirite; to brede mōrning, to brede mekenes,
to brede hunger & thirst for iustice, to find the Kingdome of
heaven vvhen the vvhole fovertere pilgromes in this vvorld
solovving heaven in a quiet priuate hope could not move He-
rod, all

rod, all being our Lordes fathers, & all best in priuate state, the first turning aside fro his liue noble in the vanity of this world, & leauing no hope for others to com here, should haue vvarned that the King eternall vnvisible blesteth men only to his vnvisible Kingdome that is not of this vworlds. So Herod had not Killed the yong children; nor had come to such an horrible death as Iosephus recorded, to haue heved an entrance to his Eternal flames: because he vvold know vvhat the Angel & Daniel taught the Persian sages for the Kindome of Christ.

Of Roboam.

Reboam being forty vvhen his father vvvas fifty tvo; as Ievves vniverally & old Grekes from them dogather his whole life, might vvell be knowven of Salomon, & touched in Koheleth or ecclesiastes vvwhether he vvold be a vvifeman or a foole. A foole he sone proved: & could not rule that vvwhich his fathers gate & mainteyned by greate care. And his mother Namah the Ammonite vvvas not like Ruth the Moabite. And vve should not hope for both Lots daughters to be rare; vvithout speciall vvarning from God. Novv Roboam vvvas vexed by vvwar from Ieroboam all his time; & left for Herod a vvarning that Christ his Kingdome should not be like his; & that the sages of Persia came not by Danjels Chronicle to look for such a Kinge. Abia his sonne is vvell coupled vvith him, to giue vvarning of the same.

Of Abia

Abia vvalked in all the vvayes of Roboam: a second vvarning to Herod that Salomons house vvold not be vvright vvith God.

Of Asa Iosaphat & the rest

Asa good, yet imprisoned the Prophet, a Pope father or Bishop from God; as yf he had imprisoned Christ him self. Iosaphat a good King made bad affinity vvith Achabs house that Ioram should mary Achabs Daughter. Iezabels also she might vvell be. Athalia is the vvoman. Another Iezabel. Hence Ioram

ram killeth his brethren his ovne bowvelles : & his Mother
lezabel, as vvell she might be, killed the prophetes ; & the loth
some muckhil, that her name foundeth, dreamed to kill the hor
ses and chariot of Israel: Elias the new Enoch. Then folovv
exemples for Herode ; to knowv matters to come, by former
notoriours. Tvv & forty yeres Omries house vvas a plage to
Israel ; & ochozias King of Iuda aged 22. vvhen his father died
at forty, in the first yere of his regne, fell by partaking vvith
Omries house against Iehu, fell to be Ben, in the giltines of
the forty & vv & yeres. Esra cunning in Ebrevv, vvhen he pen
ned the Chronicles, littel thought that men vvold be so barba
rous as to make him aged 42. & vv & yeres Elder then his fa
ther, vvhom the propre story of the Kínges vvritten by Iere
my, made aged 22. for the same yere. Ezra a repeaters, pen
nyng the story eloqnētly, of one caught in the giltines of the fa
milie so long vvicked & caught in theyr sin ; in the vv & for
tieth yere. The spirite vvwhich beautified the heauens, vvold
haue the story beautified vvith Eloquent Ebre vv, that they
should be Barbarous that vvold not mark this to the bottom.
Novv Herod might see in Athalia fit Motherhood for Anti
paters sonne. Such a vvife vvwas fit to be Herodes mo:her. &
Herod might knowv by her end vvhat his ovne vvold be.
And any might see that a Kingdom geuen ouer by God to the
svvord of Athalia, vvwas not of that throne vvwhich God prom
ised to Dauid to stand for euer. Athalia Destroyed all the se
de of Roboams mother the ammonitib, that might be Kínges
for her children by a former Husb:nd; except Ioas vvhom his
aunt saued, being an yere old Who is called of God six times
at the lest for propriety sonne to ochozias ; a miserable sō to a
miserable father. Ioas the Cain killed the Prophet zacharie
that prophced of Christ his Kingdome. killed him, betvvixt
the alter & the temple, vvher none but sacrificers might come;
They vight most vnthankfull, & Gods hated killed him vvho
se father by his vvife saued his life. Herod might see & the Pha
riseses

rises might see them selues the sonnes of this Cain Ioas, vvhen they vvould shed blood speaking more forcible then Abels,

Touching a forged Table, pretending to reconcile S. Mat. and S. Luke, bringing Ioas & all after him to be holy Fathers & our Lordes Deum ropes; attributing folly vnto the Eternal Wisdome of God, to bring the most holy, of the most wicked: I gave advertisement, & as I here, through Britany, it is wel taken. Other countreys also haue it: I wold wish them also to marke these short speeches,

They, vvho vuold make the Apostles to teach all Thalmu distes, that they sinned, holding Ioas and all after him, to be of Salomon; and not to be holy men in S. Luke, termed by other names; passe Machmad infinitely in all extremity of impudency: and Lucian the Dog vvould say, the vvheston vvvas vvonne from his true story; by them vvho vuold feigne tvelue men together, to be Kinges of tyyo names; and the one kind neuer heard by the learned of that nation. I hope D. B. vvill hold this true at the last: and vvho could euer haue thought, that reason nable vvightes vvould euer print or buy such a Table. And the miserie of the familie, might teach Herod, that Christs his Kingdome vuas not like theyrs. Wher Ochofias, Ioas, Amasias, vvvere all three sent up to Haides by bloody death, to give accompt before Cods Throne, of theyr Sceptre; and the pleading ther at judgement vuold be as tolerable for the Kinges of Acab by father, as for them, thence by mother; and S. Mat. leaueth them out, as a shame to be named in Salomons hovyse; & unworthy of reckoning in the Nevv Testament. And here he teacheth Herod and all, by silence, more then any by anie cries, that none heauenly mynded, vuold bring Christ the King fro such, or from such a Kingdome, since Dauid vvrote; *Thy Throne, o God, is for ever & ever: the Sceptre of thy Kingdome, is a Sceptre of righteousness: thou lovest iustice, and hatest sin. Therefore it is*

most evident, that God thy God hath annointed thee With oyle of gladnes above thy felowes. Yet in the sixt generauion from A-
cab the vicked, King Azarias found mercy; aged 4. yeres vvhē
his Father vvas kild; and vvas ruled by the Councell, about 12
yeres; and so somvvhāt better brought up, then yf he had bene
ruled by his Father. Yet he dyed in a Leprosie, for offring in
the Sacrificers office, in Christ his Kingdome; in vvhich of-
fice Sem the great by the name of Melchisedek, vvas described
a Sacrificer in phrasē still abiding, as still alive. Azarias should
have lerned that of his Father David; & that none of Iuda vver
to come nere the altar. By Lavv death vvas the payment for
the action; for endeavour a Leprosie brake out in his forehead:
vnto his death shut up from comon companie. And by this
punishment of Salomons hovvse, Thammudiques should have
lerned, that Christ should be a King in an higher person & of-
fice; as the Eternal, the brightnes of glory; having all the na-
ture of God in him; vvhocarieth about all thinges by his migh-
ty vvord. & by himself performing a clensing rancome of our
sinnes, should sit on the right hand of God. Vnto such a King
Herod & the Scribes might hav looked, & to an Eternal thron
for thēselues. And in this age God shevved a shaking of Salo-
mōs house. In the yere that Vzas died, the glorie of Christ fil-
led the tēple, vvith a smoke of anger; & the posts of it trembled
by the terrible earthquake, mentioned by Zacharie; at vvhich
the people fled. Then Esāy seeth Seraphin in the tēple; Angels
representing the Chaldeans vvhic shall burne the temple; & is
taught of ten calamities to come afor the last destruētō; vvhic
I haue ordered in tables in my Conccnt. These terrours made
Ioatham a good King; but Achaz vvold not beleue, as did Eue,
that the Sonne of God vvold be a man of a virgin. He had ben
vvell plagued by Pekath; & his childrē vver kiled by the Arabi-
anes. Ezechias vvas a good King; but after deliuerance from Sa-
nacherib famous in Herodotus, he shevved the Chaldean his
vveth; as hauing some trust in it; & is told that his posteritie
(by

(by daughters)shal serue in Babels court. Manasses that savved
Esay, savv all sin & slauerie; Amon vvas sone killed; holy Iosias,
for vvicked subjectes vvas killed: Ioachas died in prison: Io
akim vvas captiued, and cast avvaie unburied; Iechonias vvas
kept. yeres 37 in cloffe prison. Sedekias eies vvere polled out.
And his children vvere killed; & the state felt Ieremies Lamē-
tations. And novv let us come to the third fovertene.

Who made the third fowrtene;

These be the third 14; Salathiel; Zorobabel, Abihud, Eliakim,
Azor, Sadok, Achim, Elihud, Eleazar, Matthan, Iacob, Ioseph,
Mary, I E S V S. These be called the holy of the most high Tri-
nitie, Dan. 7 The Chaldean golden head vvas beaten to dust,
the tree had the axe set to the root, the Lion vvas cast into fyre,
for afflicting these. So vvere used the armes & brest of siluer,
the Beare in the trobled sea, the Ram, of Madai & Pares; for not
tendering this familie; so the Grecianes vvhole in Alexāder &
his sonnes; sone rooted out, came to nothing, for Tyrannie o-
uer the nation vvher these should have bene honored. So the
Ptolemies in Egypt, the south to Iudea, and Seleucidæ of As-
syria north, both chalenging Iudah, & fighting stil vvith du-
ble camps in Iuda, so wasting it, perished for injuries unto the
se. These Grekes whole & parted were all the Image after the
brest & armes. The Leopard & the fourth beast, & the whole
Buck. And seaven times be every one of these set furth in the
Prophecy of Daniel. The gracious Prophet so describing the
afflictions of the third fowrtene. And Iesus in Daniel cha. 2. is
the stone which beareth the great image into dust, one like
the Sonne of God. Chap. 3 one like the Sonne of man coming
in the cloudes: chap. 7. Messias, or Christ, the holiness of all
holiness. Chap. 9 Michael chap. 10 & 12. And the holy Pro-
phet D. should be cōpared with this last 14: touching, Herod
Ievves & Cefars, that the Kingd. of Chr. is not of this world.

And the vvhole booke which I Ebreved for Iewves, goeth u
pon the house of David, and chiefly toucheth these last four-
tene; and may profitably bejoined to the Commentarie upon
the Parcels of these riuo Euangelistes. And this much for
them; profitable, as I deme, for all studie touching our Lords
Familie. Certen further helps shalbe added as tyme serueth.
But thus endeth the explicationes of both Euangelistes, for
our Lordes Fathers and Predecessours in right of Kingdome.

πλσ αὐ οἰσ.

Positiones explicative of matter tow
ched brieftie, and first against the slander
of Isaak Ben Arama; sayng untrulie,
*That our Gospell teacheth that the Patriarkes had not
the perfection of ioy; but were in Hell, and that
Christ went thither to redceme them. Thus
he writeth upon Levit. 26. fol. 205
of the Venice Edition.*

The first occasion of the Iewes fall;
and the harme that cometh by it;

SAINT Paul speaking of the old faithfull, hath ben mis-
takē of Christians, some, for these vvordes; ch. xi. v. last.
*All these, glorious by faith, receaved not the promise: God
providing somewhat better for us: that they should not have the ful-
nes without us.* It is euident through the vvhole Epistle, that
the Apostle disputeth on this; That the Fathers vv ere raught
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in the old time, of Christ by the Prophetes, in sundrie maners; but at the fulnes of time, he spake by the Son, that God made him Heyre of all; by vvhom he made the vuorlde. But some Christianes thought he spake not of doctrine; but of joy to the Faithfull soules gone hence; that the o'ld Faithfull had not the joyes of Heauen at the first. Vpon that, the Ievves inferre that vve taught the Patriarkes vvent to Hell. Yf they vvent not to Heauen. And that could not be true, that Abraham and Moyse, so familer vvith God in hovvles of klay, should not hane greter familiaritie after their soules vvere freed from the corrupt bodie. This errour of Chrysostomes upon Heb. xi. the Ievves uexed.

Euer since Chrysostome uexed them for Dan. 12; and limited times for affliction under Antiochus; and limited for yeres 400. Gen. 15; and yeres 70 under Babel; and so 490; Dan. 9. under Heathen. So that God had limited time of hope. Ben Arama cited an old vvork named Siphry, vvho uexeth us novv a thousand yeres; whence Machmad might feyn righter keyes of Paradise; and strenghten Arrianisme: as Arius, in Athanasius; that yf Christ vvent to Haides, He had not the highest joy. And thus Ievves help Machmad, by mistakers of S. Paul.

the 2 occasion:

To this day the Ievves continue the flaunder by the Crede; ill translated through all nationes; and badly expounded to disturbance of all Faith. To aunsvver them vve must shevv that by the Nevv Testament, our Lord and all just vvent hence to Paradise; as the Church did alvvayes expound the scripture; & the Crede.

the Church of Englands faith:

First England shalbe cleared, vvwhich alloyveth and commā
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deth the R. R. F. Th. Bilson Bishop for his sermon: wher he handleth scripture & Fathers: & proveth by both, that our L. went hence to the high joy.

D. Bilsons profe by scripture from his sermon fol: 219

We haue no warrant in the vvord of God to fasten Christs soule to Hel, for the time of his death, that he vvvent not hence to Paradise to the unspeakeable joy of the Faithfull: Thus the R. R. F. cōmended for one of the best of England; shevveth that all auctoritie vvil, that all faithfull vvēt hence to Paradise. And yfanie levv say, Englad holdeth faith vvithout scripture; Nabal is his name, and Nabala his fame. for folly haunts him, & for a foole vve vvill taunt him:

An other vnuincible profe brought

on from Luc 16, for the terme Haides, which in Abrahams & Eleazars ioy, is a feasting

Thus from D. Bilsons vvordes a full syllogisme may be framed: of truth unvincible;

Yf our Gospel place Abraham in Haides in joy, as the vvicked in torment, Haides must conteine Paradise for Abraham, as Gehenna for the vvicked.

Novv, as Iosephus, so S. Luke, makes Abraham bosom in Haides: & the place of torment: on high both; as all levvves confession in Cether Malcuth fol. x.

Therefore D. Bilson proueth Ben Arama to be a slanderer; and himself a R, R, F.

*A second syllogisme often printed, breaking all Europe.
a work of Iohn Cant. & Th. Winton.*

The place vvvhich receaued our L: soule vvvas Haides of the Crede, Ioh; Cant; and all Grekes:

Paradise receaved our L; soule, Th; winton, Lavv, & Gospel, & the old Grekes & late reformed Churches.

Therefore

Therefore blasphemous Ievves may see they flander us; & we conclude plainlie, the sound in Divinitie & tongues as the BB. & Nobles of England, BB. in their place by the scripture tongue, we conclude, that Paradise is the Haides of the crede; & Ben Arama flandereth, teaching that the Christian church ever beleved our Lord went to Gehēna. Never went he saith the Church, so beleved we, that he neuer went; but went to Paradise. And thus our R. R. FF hau made a syllogisme of high esteeme: that moved all Christendom to yeld vnto them. The rarest in Fraunce, novv ten full yeres since L; W: made Paules tremble at his syllogisme, honour and celebrate this conclusion; That the barbarous translation, to descend to Hell meaneth in learned spech, fitted unto the most eloquent Greke of the Crede, plain to all Grek countreis, a going vp to heaven. The rarest in Holland, the floure of Leyden, solovv our Ecclesiastical Bishops; Other in policy, Bishops of good calling; The best of Frisia, Westphalia, Steinfeld, and floure of straungers in Marpurge, and the vvhole Churches in Francfurd, and the learned of Hanavv, and the rarest in Eidelberg, vvhoſe letters be at Hanavv, yeld vnto our Ecclesiasticall and Politicall Bishops: teaching or allowving this conclusion; And the Senators in Geneva spake to the penner of this syllogisme; vpon demaund vvhat our Bishops thought of their; D: Beza and such, vpon avvsver sayd, Deus benedicat tuis studiis; Damus tibi licentiam imprimendi quicquid voles: Alto Nicol; Serarius a principal Iesuite, being thrise demaunded, vvhat should be answered for Pope to levv: thrise vvrote: the Pope never beleued that our Lord ever went to vvorse lodging then the Patriarkes had; vvher Athan, Basil, Cyrillus, Theod; place them.

vvho

who in all their vwise thoughtes place them in the highest joy
for men: upon Davids Psalmes: Basil vpon Psal. 15 in his vo-
lume. The other in fragmentes printed by Commelin; and so
say the best Diuines in Theophyl. upon Luc 23.

of Athanasius seming to differ;

Because Athanasius saith of our Lords Resurrection *πυλῶν
τοῖ ἀδελφοῖς*, some thought, that Porters of Hell vvere here
meant, but they are deceived. For the vvordes being of the lxx.
Iob 38. can meane no more then doth the Ebrevv there mea-
ne. And thus goeth the Ebrevv in the vvordes of God to Iob.
cha. 38, 16; Haue the gates of death bene reuealed unto thee?
Or hast thou scene the gates of the shadow of death? The text
hath no more nor lesse then this. And this later is Greked as I
cited. The Ievv vvchich translated Iob, vvas excelent in Poetry;
& by yeres might be Prophets scholer: to Aggay and Zachary,
& knowv that Christ might tell Iob thus; Thou hast not scene
the state of the dead; but in manhood I vvill breake these bar-
res; by a resurrection that shall neuer again see death: as sha-
king the postes of that hovvse. So Athanas. amazeth none ler-
ned. And thus Athanasius strueth not vvith the syllogisme of
the R. R. F. vvhen judgement in Ebrevv & Greke is used; O-
thervvise a Ievv, or one bent to help Machmad for nevv keies
of Paradise, might find a trap to himself, and to as vvise as him-
self. But none, that can call the Greke Father to the lxx, & the
lxx unto the Ebrevv, vvilbe anie vvhit moued. And if anie
Alexandrian Ievv or Machmadist toke offence at Athanasius
to brede nevv keies of Paradise in despit of our Gospel, he hath
felt judgement. Athanasius saing, that our Lord vvnt to Hai-
des, neuer meaneth that part of Haides vvchich is Hell, but that
part vvchich the faithfull held; vvhom he placed in high joy.
Whither yf he had not gone, our soules should never come to
theyr

their bodies. And so all the Greke Fathers aunsvver Arrianes, objecting as a basenes the going to Haides; vvhether yet the faithfull soules be, as the most lerned Photius speaketh in Oecumenius, upon 1 Cor. 15. One D. ignorant of that, spured a truth to the K. of three Kingdomes; for vvant of surveyng Hellas aright. But yet he joined to the making of a good syllogisme, the best vvork that euer vvvas made by our Bishops, the best to stop vvicked slaunders of levvies for Machmad, against the Gospel. And all expositiones of the Crede out of this sence betray not onlie the Greke Fathers; vvhom yf levv and Turk soile, all is gone, but betray also the Gospel; vvwhich vvill not be defended by Hell-forget tormentes, rooting out all aucthority of Divinitie, of Ebrevv, of Greke, of conscience in speech.

of a thyrd syllogisme; which

*the surveyer in an Enthymeme
made vnto the King.*

The usual Greke must be holden the Credes meaning τὸ κατὰ θεὸν εἰς αἰδῶς: to Catelthein eis Haidou in the Godly, is a passage to heaven by usual Greke. Therefore a passage to Heauen is meant by the Crede. Ih. Whitg. rightly held Rhodaneanes senseles, that embraced not the Proposition.

And B. Winton in second thought surveyd that by the Grekes the phrase meant the soules comon lot: to have distinctiō by the qualitie of the persō; Paradise Haides light for the good; Tartarus darkenes for the other. For the assumption, I commended to the K. 145 Greke Epigrammes from all sortes of Grekes in Anthologie: vvher all countreys and ages shew vni formitie. And so three syllogismes, the K. R. F. hath made against Ben Aramas slaunder; Syllogismes all vnvincible, yee though, he himself vvould goe about to ouerthrow them, he neuer could; they be so fortified; for Geneveans good; yf they had one drop of thankfulness to accept it.

I mentioned Scripture, to prove going hence to heauen; & that Abraham, Isaac and Iacob & all faithfull be there; but I hold all Britanes rude, that know not so much; yet the simple may take these; Mat. 8, Luc 13, Iohn 5, Luc 23, 2 Cor 5. 1, compared with Lev. 26 10, Heb. 11, vvhether Abraham desired the heauenly citie; and God had prepared it for him, and Eb. 9 & 10. I cited in my reply against a Patrocleian dreame, and worse then Patrocleian, for he feared not, but desired Hades. And now I neede not cite mo places. Reason vvould tell, that all use litle reason, that reason not thus; seing the Apostles infinitely cite of our Lords death and resurrection, and neuer have one syllable of going to Hell; they be of infinite impiety and contempt of God, that dare vvrite of a going to Hell; seing no Prophet repeateth a former matter; but vvith some change, yf the matter suffred anie more to be spoken. So all these repetitions be stained, by the unlearned vightes, that honour Hell against all Gods vvisdome; and against Christ his vvordes, that six times in one sermō saith, I goe vnto the Father; Who vvould ever think that Christianes should so contemne God; or Schollers be so barbarous, or men so senseles. Now because the senseles barbarousnes pretendeth English custome from Davus in the marked take Positiones for the terme descending; & the terme Hell; then I vvill returne to the Greke Fathers.

Of two vvordes, Descending & Hell, howv the unlearned & unstayd do turne aside.

The termes Descending & Ascending are vsually taken for passages: vvhether the ungrounded barbarous ignorant of vsuall speech, make shipvvrach of faith. By these particularitez they may be instructed.

Descending to Egypt, Gen; 26 2; and Ioseph Hurad vvas caused to descend to Egypt, that is in our Church Bible: Ioseph vvas brouhht to Egypt; Gen: 37; So Iuda vvvent from his brethren; Ebrevv Iarad: Descended; And so infinitely in Genesis for passage to Egypt

And

And usuallie in Iosua borders of land reaching or going from
towne to town, are said to descend:

And it would vvearie one to reckon the Iudges or defenders
phrase of Descending, for going to an exploit;

In Samuel, Kings and all the stories, Descend is the usuall
passage; and so Ascend; as Anabasis expeditio Cyri.

Some time it is translated *κατεβη* to goe, by the lxx, Gen. 43
5, or *ερχομαι* 1 Sam. 29 4. To go, and *ἀναβη*, to pass through.
And in double active; to cause to descend up the Arke; that is,
to carie it. And the lxx translate it, to ascend Ruth 3 3 Io. 13.
So lewes and lewv like may be answered: that the terme De-
scending is plain for anie passage; and al passage of soules hēce
is ascending Koheleth, or Eccles. 3. for they returne to God,
Eccl. 12.

κατεβη is used in the same sence, for passage from Nazareth
to Capernaum; passage to Samaria, Cyprus, Seleucia Cesaria
Antioch, from Macedonia: likewise *καταβη* in Suidas; for
passage away. So scripture should muse flunderous lewes &
lewv-like barbarous. For the other word Haides is knowen
to millions in Britanie; and both together heard for 3000 ye-
res uie to meane a passage of soule to God: & in our Soile they
are holden barbarous unlearned, that dare gape against this.
Shortly Germanie will stop lewes railings, the vicked
helpers of Machiav. Let us marke Hades in the New Test.

Now of the word Haides

*or Hades, He'l in comon sense, but
never for to particular,
Gehenna.*

The R. R F. cited thrise vvhether God vvrote Gehenna, Mat.
5, tvvise, & 10 once; in al these places, he cited Hades, as though
it had ben ther; not regarding the Test. vvhich God gave us:
but making a new from his ovvne vvise head.

yet all humane recordes, all together, all laid in a balance, are to S. Mathevves thrise Gehenna, lesse then the dust of a balance. The true terme Gehenna, being a Thalmudique terme for soules place, confirmeth the lewes comon place, yvho most learnedly teach, that the Ebrevv neuer nameth place of joy properlie; or of torment. Thus both are taught, Lev. 26. Yf you kepe my commaundements, I vvill dvvell amōgst you. In Paradise, saith the Rabbin; by a borovved spech from Adās garden. Yf ye kepe not my Lavves, my angry face shalbe upon you, Where before the throne of God, and the Lamb, Apoc. 14. on high. Cether Malcuth; as the lewes in proprietic of spech expresse their mind. For their Midras or fabling commētaries, they have a rule; that none may stay upon them. And he that cited them shevved in fevv vvordes, that he vvvas a babe in judgement. When the Zohar agreeth vvith the Nevv Test: then it is certen old sage, nor late discanters bred the spech. Aben Ezra checketh mightily the comon Midras; and comonly and notably Pref: to Moses; The valley of Hernnon nere Ieru salem vvvas a place vvher children vvvere offred to Deuels; brēt to death; And the old holy Rabbines borovved that terme, to expresse Eternal torment; and our Lord confirmeth that, and their judgement therin, for all their vein in the Lavv; & laying that dovvn once, tvvise, thrise, he teacheth all learned, to kep that terme in all translationes. All bodies shalbe cast to Haides; for it is the grave to the bodie; the miserable bodies only shalbe cast into Gehenna so the R. R. F. vvold by Greke of his ovvne making haue marred all faith.

To forged textes I nede not to answer. The Pentheus in Euripid., that seeth a double Thebes & a double Sunne, savv one; but this Pentheus seeth none. But vvhere Haides is in dede, he shalbe aunsvvered. The builders on the rock vvvere not hindered by the gates of Haides. They feared not *καὶ θόρον αὐτοῦ*, the passe to the grave, death, and region of soules, as Athanasius speaketh. Capernaūi Hades is in Ebrevv Abne Bot; the stone

the stones or clods of the pit; vvhether bodies vvithout life lye, a child might sone see so much EbreVV & Greke; and Schooll for building tentes cattels and mens bodies num. 16 had no vvorse. A sound Divine vvill not say, that all men dead there, died the second death. Abrahams Hades, I often handled. That in 1 Cor 15 nothing helpeth the vvicked; ther for bodies it is the poison of Rottednes; Keteb a plagy ayer; Ps. 91, and Rekabon. Rottednes at centron sting in the lxx, the comon sting of the body; and Hades to the body is but grave and death. And ther Hades to the soule, as the most learned Photius in Occumenius teacheth, conteyneth all faithfull soules vntill the resurrection. wicked and barbarous vvragling vvith Scripture bredeth fevvell for Hell. Death and Hades vvherof Christ hath the keys, as the Rabines speak, should not take Iohn before the time, as Arethas saith Ap. 1. Hades that receaved Cesares and their troupes, had bene no nevves to the serpentes sede to be soules Hell; a gulf of buriall vvas there meant. When the sea and Hades geueth up the deade, the grave, and ayer as Origen and Methodius think, yeld the bodies. Andreas saith truly, though lesse fitly for a vision; *ὁ χῶρος ὁ δῖος, ὁ διεχόμενος τῆς ψυχᾶς ἡμῶν*. The place vvwhich receaveth our soules is Hades, there the vvicked are Death and Hades, Apoc. 20, as Arethas lernedly expoundeth the place; and they are cast into the Sea of fyer & Brimston & second death. Elihu vvas not bolder to say: Men of hart vvold speake as he; then the penner here; that Grecianes and Ebricianes, sound from childhood, vvill speake as he; that Haides is neuer hell in the Nevv Testament. But their tongues are set on fyer from Gehenna, that so teach; Haden properly to meane Gehenna Hell, either ther or in the Crede. None can deliver his soule from hell, Ps. 89. all faithfull shall deliuer their soules from Gehenna. So our Bible ne uer meane hell of tormēt: but vvhen Gehenna is in the Greke. Neuer in all the old testament; but by consequent; that death to all the vvicked, comonly an hasted Schooll, or hades, hath
for God

Gods hated in Hades the place of torment. An this much against the spech of Dauis in the market for the true meaning of Descending & Hell. Now let vs go to learned Euseb. wher Haides is most nobly handled & by B. Winton for Geneva: wher they could not help them selues. And now the R.R.F. his auctoures will confirme for poor Geneva all that they hartes can desire: & more then wicked leuues wish to stop theyr vncleane mouthes foming out theyr ovvne shame, as raging vvaues of the sea. Lyers & railers against all honesty.

Of Eusebius hovv B. vvinton citeth him: so that he might stop Ierues vncleane mouth.

Eusebius is cited by L. vvinton, speaking thus Eccl. hist. lib. 1. Cap. 13. He raised the longe layd in slepe; & brake the vvall, that never vvas broken afore. Here the raised be the iust: & from Haides: & the difference is; that theyr bodies never more returned to Haides. That is meant by breaking the vvall vnbroken till then. Here Ben Arama might be sayd to haue a brazen hard face, yf he vvold gather a going to Hell, or the long dead to haue bene raised thence: they gather vvell & truly, that the soules vv ere raised to theyr bodies from that part of Haides vnto vv hich our Lord vvent. But because all hearthen should tell vv hat Eusebius should meane: & they vvold say he meant heauen by Haides: & Eusebius doth so expound him self; B. vvinton might tell Ben Arama, that Eusebius vvold tell Syr hci & the Alcoran, that they greatly injured the Gospel; to gather Hell vvher heauen is plainly meant. And herein B. vvinton fighteth for England & Ger eccans, & theyr partakers, that the old iust, & our Lord, vvent to Hades vvhere Paradise lyeth. Geneveas wish Grekes for that; & the BB. of England cite auctoures that vvill suffre no other meaning for their vvordes. And the right referend fathers should be the skumme & scomme of the vvorld, yf any levv Lerner in Ebrevv & Greke, as all ought to be checkers of Bishops, yf he could prove they meant hell, vvher the Auctours meant heauen. perverting

so grossly, & so crossly for to make their Hell from Eusebius
Ecc. Hist 1. 13. vvho meaneth heauen Apod. 3. in handling
the same matter by other termes. So Eusebius doth expound
him self; that all might be Hesiodian old sucklings that
should mistake him. Also B. vvinton might prove that Euse-
bius meant as Ievves for soules place by Citing the Ievv Aris-
tobulus, The Peripaterique as agreing vvith Christianes, & ci-
ting heathen poetes of our mind: in præpar. Euangel. li. 13. fol.
401. in these vvordes.

*ὡν δὲ ὁσίων καὶ δικαίως διὰβιώσωμεν. μακάριοι μὲν ἐν ταῦθα. μακάριοι
ὡπερ οἱ δὲ μετὰ τῶν ἐνθένδε ἀπαλλαγῶν ἔχρονται τινὶ τῶν διδραμονί-
ων ἔχοντες, ἀλλ' ἐν αἰῶνι ἀναπασσέσθαι θυνάμενοι,*

ἀθανάτοις ἄλλοισιν ὁμέσιοι αὐτοτεράπειροι, ἡ φιλοσόφου
ἐμπεδοκλῆς λέγει ποιητικῇ. The sum is; from Empedocles in Ari-
stob. The Ievv allowed by Euseb. saith; the Godly going hēce
are happie vvith divine vvights in the same dwelling. Thus
the Athean Ievv vvas a lyer & a railer against all duty by B. W.
that blaphemeth us, in teaching that the holy vvnt to hell.

So Eusebius, B. vvintons auctour being soundly expounded
stoppeth Ievves mouthes; & teacheth, that Christianes haue
Ievves & Grekes for them; that the good departing hence are
vvith the happiest. And Eusebius vvas to make good to hea-
then, the judgment of Christianes in comon plain agreement;
& not to be a vvicked sophister speaking as to the heathen ca-
pacitie; & yet having on thing ready in his tongue: & an other
thing hid in his heart. A Ievv, or vvorse then a Ievv should he
be that vvold then peruert Eusebius seing he teacheth so plain-
ly, that the godlies going to Hades meaneth in Ievves phrase;
an adiointing unto the Fathers; vvher they are equales to An-
gels, as Philo speaketh of Abraham; *ὅν ἐκλιπὼν τὰ θνητὰ, τῷ
τῷ θεῷ λαῶν προσέβη*, *ἵς αἰγγίλοις μεμώνες.* No Christian chec-
keth Philo for this. But some had, yf they vvcre of an other
mind and durst combat. Therefore Ievvee should hold the best

OfGregorie

of Gregorie Nazianzen for tartaros

and Catachthonia: wherein Epiphanius & Cyrillus, & S. Paul Phil. 2 be expounded.

Yf anie Buzantian and Ievv, angry that Chrystostome drove them there to shame, vvold be reuenged also of Gregorie Nazianzene, vvished to be Bishop of Constantines Citie, and in great election, vvold quarell vvith him for Tartarus, or Ca-
rachtonia, in vvhich vvord Cyrill of Ierusalem folovveth him, vvith Epiphanius, or upō S. Pauls vvord *καταχθονίων*, aunsvver is readie. These auctours, vvhich meant that our Lord vvvent hence unto the happie, are cited by B. Winton, for the right meaning of the crede; vvho expresse telleth, that no scripture denieth the going hence to Paradise, in ser. fol. 219, often cited, and in manie vvorkes, vvhich may stop the uncleane mouthes of Ievves. Novv they shall be expounded, hovv they nothing help Machmades frendes for better keys of Paradise. S. Paulsaith, that in the name of Christ all knee shall bow, of them in Heauen, or Angels, of them on earth, or the living here, or the lodged in the earth, of the dvvellers in heaven, or men liuing, no doubt can arise. The Thalmudiques celebrate infinitely, the high familie and the Lavv familie; and to their maner S. Paul speaketh. So because the Psalme 22 entitled the morning starre, as D. Kimchi most lernedlie expounds the Hebrevv title in Ail, doth speake of the morning starre, the auctour of resurrection, S. Paul in the same argument vvold heayenlie touch the phrase. The phrase vvvent thus. Before him all that descend into the dust shall bow the knee. And none (other) can quicken his soule. Before he had said, all the endes of the earth shall vvvorship him; And the Angels are knowven for their vvvorship Ps; 97, & Eb; 1; So S; Paul speaketh no nevvt matter; but speaketh of the dead, as the Psalme: and Esa 26 19 of them that dvvell in the dust: vvho *συνεσθixiως*, or by a short spech, from the bodie are vvholly called, *καταχθονιοι*, the dvvel-
lers

lers in the earth; as in the heate, in Homer cited by B. vvinton.
 Esays spech for this place must be remembred. Thy dead shal
 be made alieue; my carcases shal arise. Avvak & reioice yea that
 slepe in the dust. Novv as the Angels are called *τὰ ἐν τῷ ἔρανῳ*
and men, τὰ ἐν τῇ γῆς. So *τὰ καταχθόνια* be the men dead; or in
 heathen Phrase the comon Hades as Nazian. speake h vpon
 Coheleth. 3. vvwhose vvordes I cited; hovv ther the faithfull rest
 in ioy: as heathen vvold speake. And therin he expoundeth
 the other tvvo fathers saing that our Lord vvent *εἰς τὰ καταχθόνια*.
 And Cyril of Alexandria is evident vpon the psalmes, to
 meane that all the holy vvent hence to Kingly tabernacles.
 And Nazianzen being as one soule vvith Basil, vvold meane
 in this comon place, as Basil meant vvho teacheth vpon ps.
 15. that Dauid & the old iust vvent hence to Gods holy hill as
 Mamony tract Poenit in the end. bringeth the levves comon
 opinion; & he vvvas the conningest in the levves affaires of all
 that euer they had, Moses Mamonides: that Ben Arama vvri-
 teth of him the comon saing; Frō Moyse to Moyse, none like
 to Moyse. And this great Egle as they terme him, serching all
 the termes that in the Hebrevv touched Gehēna, yet durst not
 bring scheol for any. The citers o of Midrash oth, speaking to
 memory of phrates as one citeth Midras Tillin for le Sheola ad
 Scheol vsque, that Scheol is ther Gehenna, such in fevv vvords
 may the vv great vnkilfulnes in Rabbique studies. And this
 much for Grekes against Ben Arama; from those Grekes by
 vvvhich the lerned father. B. Th. vvinton proueth most found-
 ly for Geneva, that vvvhich he affirmeth, soundly: That our
 Lord vvent hence to Paradise. And no levv ever durst say, that
 any old Christian thought of a iourney from Paradise to Ge-
 henna; or of going to Hades after the body vvvas buried. Lettē
 thought of triumphing ther over Devels; or that Devels are
 yet tormented there.

Of an other Iudaique point.

A levv of Ansteldam named Rabbi Dauid Farar, a revolted
 Christian

Christian, as of late I have ben informed, and as it seemeth, for he is readie in our Latin scholmen, and a great searcher of advantages, by our ouersightes; vvas savvd in hart, vvhen he savv my Ebrevv Catechisme for R. Abr. Ruben: wherin Nathans Prophecie to David, vvas deriued from David, not by Salomon, vvwhose house, Ammonean, & Achabeam came to ruine; but by Nathan Salomons brother, 1 Chron. 3. 5, vvo, vvas *drawn* Father in the flesh, to the Sonne Eternall: vvho then vvas in his loines. This ouerthrevv all Ievves hope: vvich upon Ecclesiastes I shevved to be a spiders vvebd. He vvas furthegreueth, vvhen I gaue him my Latin Conccent: vvherin he savv S. Mathevv, not a Publican, but a most eloquent Lavvier; vvho in Kinges spech, maketh the successour, Sōne; though the predecessour died vvithout children: as Achab is Sonne to Baasa; no kind to him, 1 K. 20; and Sedekias Sonne to his brothers son, yonger three yeres then himselfes. So Salathiel the heire, exceding far off, vvas sonne, in Lavviers phrase, as Iulian, to Romulus, in Cæsarib. This greued the scholeman Ievv. For he thought a longe time to haue vvon the spurres here, to proue that our Gospel could not be of God: vvher Salathiel & Zorobabel should haue Fathers up to Salomon by Iechonias, & up to Nathan by Neri and Melchi: and he vvas sure to ouerthrow the Gospel, against all, that graunte, that Iechonias had naturallie children. For they vvho here faile, bring ruine to the narration. In the which, if anie lie or falshood be found, all the hope of life is gone. Our traitours, vvill not marke that; but the enemies doe observe it: and dravv revolters. The heaven might be astonished, hovv the Doctours of the Lavv could be blind: on Ieremie 22, all savv, that Gods decree passeth absolutelie upon Iechonias, that he should die childlesse. Maimonie saw that, tom. 1. tract. Poenit. as in a common place to all consent: Ialcut noteth Gods oths passed; which Moses repentance could not call back being passed: all note this. Yet the Ievv seing my resistance, and the Dutch of his mind, desired

red that I wvold giue him leaue to reply on me an vvhole after none in open audience; I vvas content; the place vvas appointed; a Great colledge hall vvas appointed; & many vwillingly mer: I gaue him the vpper end of a long table, and I took the nether; and vvrote all his reply; that non should giue fallie report: experience taught me that. For vvher, I once defended the Greke, Act. 13, *ὡς ἔπειτα παραχρησθεὶς παντὴ κεντὰ*, after a sort 450 yeres; to be pure in letter, against Rhemists, rejecting the Greke, and folovving the Latin, wherby Pope or vve, lost the ground; and vvere vvicked in our foundations; an ungrateful Libeller, brutish for vvant of lerning, cauterized for consciēce, vvold be winning the whetston, wrirting that I defended the lxx, whom all learned, these 1300 yeres, knevv to haue infinite milliones of faultes; and I, who made a nevv Greke translation, should be thought to knowv so much, so well as another; and no wit could tell to what conclusion Papistes and I should therin striue. But wher our side graunted the Pope, that ether, the N. Testament was corrupt, or Dauid neuer borne, wherbie Pope and Iew fell the Gospell; I defended, that wee had a pure N. Testament, and the Remistes modestlie told, that none of their, spake ill of me, but *ψευδολόγοι* Lucianes or Iulianes.

In memorie of this I vvrote the lewes argumentes, and still made him wearie by plaine answers, and to flee te still; & then he touched other poinctes, as Daniels Image in Eusebius meaning, worse then Iudaique; and Daniels seauens, in the Thalmudique meaning; and priuatelie since, the text of the N. Testament. Wherin if I haue no more thanks then of the libeller for the yeres of the Iudges, my labour wil bring labour upon labour. This much I wish all to weigh, that we must defend not onelie the Hebrevv text to be pure, but also the Neuu T. & our hartes might blede to see our piuishnes to help Ieuues to hold the ceremonies neuer ended; and to place East matters in the West, & precedent tokens going before the incarnation, to folouu *ἡ φάνειαν*, or the daies of Christ his flesh.

Of these I will write a litle for Amsteldam & the portugalles,
& our Iscariotes, vwho for 30 sicles wold sell Machmacean
notes vvith the Bible.

Of the fourth Monarchy.

He at the first wold haue Syrianes, Persians, Grekes, & Romanes. But being vvarned how so he left out the Chaldeanes, denying all the Prophetes, lest Eusebius in that point: vvhether in all lewes held the truth: & cometh to the fourth Kingdome: vvherin since, he hath vvritten in Latin a treatise to me & against me.

Thus reasoned D. Farar.

Yf the fourth Kingdome, vvwhich must be dust in the image
befor God of heauen his Kingdome is let vp, yf this Kingdome
be the Romanes, yee mistake the true Christ

But the fourth Kingdome is the Romanes.

Therefore the true Christ is not yet come

Br.

I denie the assumption; The fourth Kingdom is not the Romanes; But the parted Macedonians; a parted Kingdome from the third; & called one in respect of clayming Iuda, to both sides; & by ioyning mariages still, Syria vvith Egypt; & the Romanes had bene vnfitly figured by two legges being one Kingdome. Besides the mariages together had bene no distinctions. For all nationes may vvithin them selues. But the mariages of Seleucidæ & Lagidæ passal in all stories; continued nere 300 yeres handled in many vvriters, Strabo, Appiane, Pausanias, Livi Trogus, & moo full many. Besides the Romanes had made the images legges longer then the gyant Typhoeas vvhom Iuppiter buried in Tinacria vvwhose head vvas vnter one mout; & his two feet reached vnto the other. But Gods providence contriued all to a fit proportion of a mans body. The Chaldean of short time to haue a short part; 70 yeres, the Persians in brest & shoulders to let dovvne the armes 130. nere double to the other Alexander & his captaines sone destroyng

destroyng one another 23 beside Seleucidæ & Lagidas, to belly
& as so many ribbes: & all sone cutt off to haue the shortnes of
a belly: & the reason is plain, that Alexander vvas to be
sone cut off; because he vvould be a God, proud by successe; And
a Poet vvould say, he should be cut off least he vvould make vvar-
res for heauen. Novv the tvvo legges vvich continued dou-
ble the Persian time; & in mariage; that Cybiosactes a supposed
Seleucides married the late Cleopatra these haue a fit proporti-
on; &, strong a vvhile, are thick thyghes: vveaker are the slen-
derer legges; And vvhen Antiochus Epiphanes ruled Egypt &
Syria, Gyges Asia, & Egypt, & Phayt or Phaytons Lybia, as
Ezckiel told. Ch. 38 & 39. & Polychronius the Greke vvhom
I gaue you vvith porphyrie & other Grecianes, doth him &
these matters rightly handle: vvhen Epiphanes ruled both;
then the tvvo vvcre one Kingdome; & for vvarning touching
his altering of the law, the visions vvcre chiefly shevved; &
Ch. 7. 8. 11, & 12. agree to the parted Macedonians to every
vvord of Daniel; & your expounders confesse that the Greci-
an Epiphanes vvhole rage is of dayes 2300. & Rabbag sayeth
that the legges contein the same matter; & that the Kings of
the north & south Ch. xi are the tvvo legges; & for Ch. 12. Io-
sephus sayth as Daniel, that he held Ierusalem three yeres & an
half; & your Machabees note that sone after (at a month) his
army smarted; & sone he (after dayes 45) fell by Gods hand.
And heathen stories agree to Euery syllable; vvich by chaunse
could not fal out one vvord by chaunse may fal fit to a matter
not purposed; But as an hog may dig the letter A, vvith the no-
se, yet cannot dig Andromachaes vvork of Ennius; so heathen
could never fit Seleucidas & lagidas to every vvhit of Daniel
vvhom they never savv, but that God closely ruled the Balami-
tes to teach Israel, Moreover it is most senseles to think that the
Macedonians vexing your nation, vvith double campes in
your nation; eating as vvith teeth of iron; for fise Kings of
one side & fise of another, & treading all dovvne by campes
vvich

vvhich they coul not eate; it is most senseless in you to thinke that no prophecy should tell you of these pointes, but 300 yeres should be passed over; & Turke, & Cæsar, & south Kinges late in Aben ezra vpon Dan. should be meaned. Gehenna iustly deuoureth your natiō, as fevvell ready for it, that despise Gods goodnes, leading you so clearly by Daniel vnto Christ his birth, by the Image; & vnto his death by Aben ezraes vvordes Dan. 9. That seauenty seauens of yeres are from Daniels prayer to Seale the Messias the holynes of all holynesse. And doth not this speake as vve, that God vvvas in Christ reconciling the vvorld vnto him self; vvho in death overcame him vvhich had the povver of death; & the vvorld vvvas subiect to the son of Enos, a litle inferiour to Angels by suffering death, but Crovvned vvith glory, by resurrection & ascention. To vvhat sonne of Enos could the vvorld be subiect being a bare man? vvhat bare man durst the Angels vvorship at his coming into the vvorld: by ps. 97. & Kimchi confesseth that to be spoken of Messias coming into the vvorld. And Sadaias vpon Dan. 7. confesseth Messias the sonne of man coming into the vvorld; & sitting vpon the right hand of God by ps. 110 And vvher your Thalmud denyeth that vpon ps. 110 larky & Aben ezra cannot agree. But larki vvith Sadaias vpon Dan. 7. say Messias is ther meant; & the person ther sone returneth to the Euerlasting: & thence ruleth all Kingdomes; coming into the vvorld as sone as the Romanes tribute shevvved that the Macedonians the fourth Kingdome had not one tovvne of governement vnder the cope of heauen. And hovv can you be saued despising so great saluation; vvhich telleth by so many stories in Daniel; yf this & this for 300 yeres fall out as vvvas foretold lok for the redemer in the yere that Aben ezra told; & to be Messias & the most holy by Aben ezra: & to sit on Gods right hand by Rabbi Sadaias. Thus ye may se that not the Romanes but the Macedonians vvvere to be the destroyed, before Christ came into the vvorld. And you might rede vvhat a gracious

commentarie

commentarie the N. Testament maketh vpon this point; yf
you haue any vvorde to gainſay ſpeak on.

Farar the lewe.

None but you & D. Iunius make the parted Macedonians
the fourth Kingdome M. Plancius & the Preachers of this
tovvne are againſt you for Salomōs hovvſe, for Daniels Chro-
nicle, for the Crede, & for the fourth Kingdome; & hold not
the nev T. to be pure in text. And the BB. of England be a-
gainſt you in their notes vpon the Bible for the ſiue pointes;
& ſpecially that yee haue no Nevv Teſtament from God. For
they vwrite plainly vpon many places, that your teſtament is
moſt corrupt; levvcs of vs vnderſtand Engliſh; & Beza far paſ-
ſeth in that: him in latin I can rede.

Broughton.

Ofall I haue vvriten yonger then novv by 20 yeres; &
combaters yeld; therfore, doe not oppreſs me by them vvho
reiect them. But for the preſent Queſtion of Kingdome, you
iniurie many. Not Iunius only but alſo Tremelius, & all Ge-
neva in there laſt Bible, & D. Piſcator a very learned man, &
D. Polanus, after that I came to Baſil, as once he yelded for
Dan. 9. but revolved again to the groſer Olympiades, all theſe
ſtand to me for the legges; & many in dutch Homilies, & Ro-
miſtes after Bodinus full many; & tvvo very lerned of Bretany;
& no B. of England that the Prince of the nation made B. euer
deſpiſed my book of Concēt; & many Britanes & others think
that none vvold; but ſome one counted the ikum and ſomme
of the vvorld.

The

The Iesuites of Mentz humanelie confessed, that they vvould graunt all that book; and long agoe by two Cardinales advise, vvould haue moued me to haue taken a principal Cardinalship; saying, that I might do much good to the Church, yf I had a Prince that fauored my studies; and I told them, I hoped I had: all these I must defend against you. A Bishop in syrnyme, brēt cerren bookes of mine, hindring his gaires for notes upon the Bible, damned of old. But of him I complained to the Lordes; so B; Cot; exc. brent bookes cominde by the K. & Arch. VVh.; most highlie a litle afore his death; and others against you; vvwhich none but a levv in hart or error, vvould hav brēt and complaint vvas made to the Lords against him; and some promised to moue the K. for a verie great stipend to teach you leeves in Ebrevv. And for the Bishops of England, none of the Princes making, or vnlothed deadlie as enemie to the British nation vvill thank you, for sayng onlie D. Iunius is vvith me. Millions of millions through Europ vvould shevv, they agree vvith me. As you maie think Polychronius and enemie Porphyrie haue bred millions novv manie ye es. Thus your citation of testimonie is aunswered, as untrue: & here your leeves vvhom you lead to Gehenna, should knowv by one crime, all your trecherie; and vvhat a Sinon you are. You knowv Virgil, & as Sinon, *Incendia misces, ridentem dicere verū, Quid verum*

DAVID THE IEW.

I will write a book in Latin; that aunswer you in print.

B R.

As the Thracian modestlie prouoked me in Ebrevv, so therein vvill I aunswer, from Rabbines ovvne syllables. To turne your nation, & you seeme little modest to call me to combat vvith you in Latin; vvith you, vvhom millions of our yonge
men

men could breake. I told you sadly that you spake many vvordes, for fevv. But uever one vvise to my hearing. But your vvork shal be printed, send it me. And this much for our disputation, vvhich occasioned all the former booke. A booke he sent vvhich Hidelberge hath to avvnsvwear, or to shrink.

Of the Angels determining Clearly

vvhen Moyse's lawes should be buried, by
the burial of Christ.

I translated the Angel Gabriels spech into English, as circumspectlie, yf manie be not deceaued, as anie hath done into anie tongue; omitting no letter of aduantage, for the clearnes of Chrstianitie; nor vvresting anie vvhit; that a levv might say I vvvas partial in a Grammer cause; and some thankfull DD. of Oxford thought it dutie, to tell others: that I translated the Angel spech, better then anie before me. Yet, some R. R. F. allowed M. Livelie to translate ridiculousslie, levvishslie, & dead lie; and to raue against me, being at the Alpes farr off, in Zuit zerland; vvho to my face, neuer durst hold himself my equall: but hath bene often blamed of me, for extreme vvant of judgement, in Ebrevv; Arch. Wh. cannot be blamed: for, M. Livelie told a Bohemian, selovv in vvagin for Cambridg, that he vvrote against Beroaldus and me. But the Arch. shevved no countenance to him; but all of high discontent. For heathenisme in the Persian Kinges he shevved him senseles, to astonishment against the last propheticall bookes; Daniel, Ezra, Nehenias, Esther, Agges, Zachary. And his commender shevved him self most vvicked, & vnlearned extremely to astonishment: & impudent extremely to athean madnes; that vvold foyle the bishops rightly folovving the Ebrevv text; For, To Scale sin: though the margent haue; To Finish. Readinges are 848 in the Ebrevv; vvher the text, & the margent are both pure: & the margent checketh not the text, as corrupted in Babylon; but

both text and margent are from God. Arias Montanus hath made an whole work of textes, as corrupted; and so Plantines great Bible is printed in deede corrupted. For this I have blamed Arias of extreme oversight; otherwise the man was of rare learning; but for scripture tongues; I feare not to censure him. And I have shewed in Heluetia, Marburg, and Mentz, the reason of the double reading, & none euer before me, from Jewes testimonies, or plain reason. The commender of a foiler of our BB. so referend, and so learned as the libeller himself commendeth them to be, should be counted a brain sick foole: & receave into his owne bosome, all the vilenie of his libel. who the partie may be, that determine I not. But all will determine, that he was a shameles asse: that whereas the Bishops held the right: the Line word, allways the safe, and not cheet, but expounded by the margent: and so protest in word, that our nation holdeth not the text corrupt, in none of the 848 margent readings (for they are all of one auctoritie,) he wold stain the sagenes of our BB. & commend a blasphemmer eight hundreth forty eight fold, of the pure text: which, yf we betray, the scripture may not judge controversies; as a corrupt judge, but Rome, clayming to be the Church, must judge, as not erring. This Lonchios the blind Knight, that can perce the scripture to the hart, with his prophane speare, shall see what he hath perced: & the disgracer of the BB. wher they better deserved, then in all their desertes, this Lonchios should be esteemed, as a blind Bayard; & none should for this, geve him honour.

Of Farar the Jew.

Farar the Jew, that openlie in a Colledge Hall at Amsterdam, as I told, disputed vpon Daniel to disgrace Christianes: yet neuer durst blame our BB. for translating the text. But the libeller is more lewish then anie Jew, to disgrace the BB. & stealeth their auctoritie, to prove, that they missed of the Bibles words; Yfa straunger had so condemned them; namely that they knew not what the Bible was: theyr pleading had bene easier.

But

But now a creper into their bosome, damneth them by their owne auctoritie; to make them befoole themselves, whē they deserued rarelie well, 848 times wel: by honoring one place, that draweth al of the kind 847 with it. So the hart of the foole was on the left hand. And herein he is Iewisher in rancour against Christian good, then anie rancourous Iew. In these other poinctes, the Iew is equall and a fellow And the Iewes damne him in the former; but in the folowing, he joincth with the Athean dogges.

1 In denial, that our Lordes supper ended the lawfulness of sacrificing. M. Livelies wordes I cited in my advertisement; how he held sacrifice lawful in Vespasianes times; So the Iewes hold, and none moo; but M. Livelies commender. So Ferrar the Iew, & they, be equallie enemies to Christian faith. Christians think, that our Lordes death ended sacrifice & offering; and we celebrate our Lordes supper, as a seale, that our Lord ended Moses sacrifice; when he went through the veile of his flesh into the holy, to find eternal redemption. Both these the libeller denyeth; he denyeth that he went hence from the crof into heaven; and holdeth sacrifice lawfullie continued; as did M. Liuelie; the first he did, commending Patrocles.

2 Farar the Iew denyeth, that 490 yeres just, were from Daniels prayer, vnto the sealing of Christ. So doth M. Livelie: & his commender. More Iewish then Aben Ezra; who being an enemy, as well lerned as ever was enemy vnto Christians; yet protesteth this to be most certain (as I touched afore, and often may profitablie;) that the seaventie seavens are, from Daniels prayer, vnto the sealing of Christ the holie of holie. His syllables I haue expressed in copies Ebrew, Greke, Latin, English; in copies, above ten thousand: and the best lerned in Christen dome haue in print shewed thanks; But M. Livelie & his libeller wold be more Iewish then Aben Ezra: and not cite Iewes for Christ; but folow Iewes against Christ: and likewise alio against all Christians.

Of the name Messias twice in Daniel

*Ch. 9. meaning Christ properly, &
undeniably.*

Wherefoeuer the name Christ is in all the New Testament, it calleth the reader to returne vnto Daniel, specially the two places, vvhether Messias, the Hebrew word, is in Greke letters; & that in the mouth of simple folk; as Andrevv the fisher; & the Samaritane women, shewing that the Samaritanes then as all the Iewes, knew vvhether Christ should come into the world. M. liuely denyeth Messias in the Angels tongue, to sound the redeemer. Thirty yeres agoe I checked him, speaking so, saying that he should be forced to alter his mynd. And then he sayd: he would not stand in his opinion. Yet finding a commender, he returneth to agree vvith the basest of the faithles Iewes, to greue all Christian mindes, for euery place of the new Testament vvich still calleth vs vnto the holy name Messias, or Christ: & vnto the holy ministring spirit the Angel Gabriel: from vvwhose doctrine, we are called Christians. So the commender of M. liuely *καταλθόντ' εἰς ἄδ' α* returned to God, should plead of force, vvhy he commandeth a joyner vvith the grossest athean Iewes; vvher their better lerned vvould be ashamed to Cross Gods vvord: but in one place or other, vvould they that Daniel spake of Messias; vvwhich vvord vvvas never simply proper before the Angel spak it. So his commender commendeth laying an axe in a lunatique phantasy, to the rote of the tree of life *τὸ κρίμα ἐκπαλαι οὐκ ἀργεῖ καὶ ἡ ἀπώλεια αὐτῶν οὐ νυθίσκει* Deutero. 32. 2 & Pet. 2. And this much for the Iew Farar; to vvwhose hate of Christ, Iscarriot Liuelisequa ioyneth, vvwho the party is, I vvwill not resolutely affirme. The Bishops, vvwhose authority he drevv, to countenance Iudaisme, should find him out; as their deadliest fo: & a blasphemmer vvith the Iew Farar. God Killed the printer of the libell: against the Scottish mist; & yf millions haue not payd for it, the plague & deluge payd.

payd. And God called, afore Liuely, the stationer, chargeman
of printing liuelea. Let all mark howv God vvill deale vvith
the vvounder of all the Bible; vvounder of the holy name of
Christ; & slayner of the auctoritie of Christianitie: a vvonder
to be extolled in a comon vvale of Christianity. And this
much for Farar, & Liueli sequa yoked together for infidelitie of
Heathenisme in Liueleis & his commender, & vvorse then He-
athenisme, in madnes, putting tvvo Kinges betvvixt good Ar-
tax; & him self, & cutting of him into Kinges tvvo; and of be-
ing in Cimmerian darknes for Ezra vvith Nehemias, of these
I haue giuen aduertisemēt elsvvher. And because the defender
hath no lerning to defend him; & Athean railing framed from
his ovvne cariage, vvill not novv serve, vvhen the mist is tur-
ned into a sun: & he can never avvnsvver to one point of a
thousand of his errors: & madnes, it is better to leaue him to
the iudgement of God & the King; vvile the party may be
mistaken, then to press him further. But some think the levv-
ish vvell knovvē For one & the same vvork, telleth that one &
the same man four times skophed the scottish mist; vvhen the
Nero hoped to see his ovvne cuntrey on a flame; & ioyned
vvith Ben Aram for Hell; vvher D. Bilson proved most substan-
tially that as κατελθῆν in Africanus & Euseb. Apod. 8 fol. 242
is the levvies going vp, as the scripture speaks, from Babel to Je-
rusalem. So it is, for our Lord to go vp from the Cross to Abra-
hams Haides; vvhen mē should think of revenge & the same
mā is auctour of both equally bad doctrines A noble of Scotland
noted fover times vvith vermiliō his scoph; & milliones novv
note the poison of his heresie; though D. Bi. vvrite to the King
only of tvvo, having forgotten him self in his vvincible syllo-
gisme to be a third. But vvisdome vvill make all yeld vnto obe-
dience tovvard King & Gospell; & cover much mischieff. Yf
God meane not to pluck avvay all Bishops landes; vvich yf it
be vvithdravven, both vniversities vvill be cold. Bishops in lear-
ning so far passing tvventy vicares in learning, as in revenues,
vvould make our nation the glory of all Kingdomes.

I request

Of M. Iuelines skill in Iudaisme to

*translate against Christianitie; & what
learning a translatour should haue.*

I request the gentle reader to mark M. Livelies skill in Ebr, and mine; by both our translationes of Gabriels wordes Dan, 9. Yf God sent me & lent me anie judgement, M. Livlie used litle; and his commender as much. In the advertisement, both our skill may be tryed, of him & his learned defendour, I will dispute no more. His translation vvill shew agrement vvith Iudaisme; and fight against all Christians; and here for all, I vvill lay downe a fevv rules; to shew vvhat learning a t^ran^slator should haue, for EbreVV and Greke; and for all artes, to judge of Equiuocationes.

Of Ebrew.

1 He must knowv that the lettres EbreVV, the 22. vvch vve have, vv ere not invented by Ezra; as manie fabled, but giuen in the Tables to Moyse, and knowven of old.

2 The Greke Alphabet, vvch devided Homers Iliad & Odysee, is elder much then that age; of Babels captiuitie; & it is named from the EbreVV; and the EbreVV much elder then it; and the Characters that gaue the name, yet much elder; and ordered in the Alphabet, for like forme; and so ordered in the Psalmes Prov. 31; and six times Lam. in all, 21 times; therfore an Ebrician vvold not be found Analphabetus, to learne his, A, B, C.

3 In Noas time Podamim & Dodamim; Piphath and Diphath. Thubal and Chalyb. by transposition, noted the letters to be of old as this day; and manie countreis in Heathen named from Noes familie; differing by mistaking letters. David Kimchi noteth manie such 1 Chr.

4 The lxxi 1, had old dimme copies; as 1000 yeres old, or more; wher theyr eies often missed, by letters like; as yet they be. D. Drus. noted that vvell in Ciun & Rempham; a translator of courage vvold put Ciun Act. 7. from Amos 5.

5. Vovv.

5. Vovvels had Gods auctority in the tables; as Tiphereth Israel teacheth. Their infinite varietie could not be from man; & no mans auctority could prevaile to force a nation to take them; yf the prophetes in all ages had not settled them, as theyr age spake.

6. Accentēs haue vse to stay spech by the argument; as Demosthenes excelled by pronuntiation. Ebreu accentēs teach that to Ebreuēs: & that, not Musique, is theyr vse.

7. Elias Leuita doted vwhen he denyed that any old grammarians afore him of renowne: sayd, that vovvels vvere of old. kimchi vpon Hoseas expressly telleth, that Ionathan Cozual to S. Pauls Rabbi, the sage Gamaliel, had Hoseas poincted.

8. Azarias blameth Elias; by that all nationes haue vovvels; then specially Israell; more curious in style, then all Greke poetes.

6. Tiphereth Israel sayth sagely, that all the lawv is now at this day vvith vs, in the 22. Letters in vovvels & in accentēs, as in Moses time. The Pope, vvho beleued Elias, vvarring against them vvho say the poinctēs, & so the accentēs are from God, the Pope beleuing Elias, and vvekeninge the auctoritie of Gods vvord, herin dealeth not vvell: nor any of ours that follow him. No mans vvir could invent 14 vovvels; vnless at the first they had them; nor nedeless variety of poinctēs, to great difficulties of grammer, vnless autours had vvritten so at the first. So Benj, my son, hoseas 11 & Math. 2. might as vvell be Banaj, my sonnes. So Gnafaj, God, my makers, for mysticall trinity in Elihu, might as vvell be Gnosī, my maker. And seing Jewes κατελθόντες from Babel, as Iulius Africanus in Euseb. Greketh, ascending to Ierusalem, folovved Arabians to haue vovvels, comon, as Mariam & Miriam, Salomon, & Solomon, Abel, & Ebel, Gog, & Gyg, Cores, & Cyros, it vvas not possible for late Ievves to perswade one man to rest in many late-invented vovvels.

10 Two kindes of Chananean Bibles we have now; vowel-
led, and vnvowelled; so they had at the first. The one for cer-
tentie, yf doubt came; the other for expedition. As we write
vnvowelled. So R. Ruben to me; and I to him, in my late prin-
ted workes. The lxx. vsed only the vnvowelled; to hide with
more facilitie, holy things from dogges, when danger was.

What Auctours we have to help translation in Hebrew.

The Apostles translate exceeding much of the old testamēt,
even as the lxx have done before them. So much must be fol-
lowed: & the harmony deliteth: and the Apostles Greke wor-
des, in notable places, migh be set profitably in the margent.
Also the Apostles translate much of themselves. Therin they
will be dull contemnners of God, that follow not him. Wher A-
postles translate not, Arabiq Moses, the Chaldy Paraphrastes,
and Thalmudiques in Moses Chair, are good warrantes. Super-
intendans are slender in learning that are Babes in this kind.
And knowledge *φειδωλον* hauneth mē, which spent short
life in longe discourses, for matter wherin, all mindes know
more then any tongue can tell. The incarnation and resurre-
ction, how it hath ben folowed or contenned from the begin-
ning: with civil plain cariage in Gods; and Satanean in the
contrarie, this conreineeth the summe: and they will lie against
this infiniti, or spend their life in idle Ceremonies and heavy
lawes, whose soules are not seasoned, with the exact style of
Gods word; Burst with envy towards painfuller student; and as
sure to hav pay, returned upon their heades. More Academies
of Alamanie then one wold sone see these wordes just.

of the New Testament.

All the New Testament is penned from God in Greke. The
reporters

Reporters that S. Math. vvrote in Ebrevv, or S. Paul to the Ebrevv; neuer marked the Greke styles of both in Attiq formes of spech, that Salem hath not. And the holie Ghost neuer translated book; but kept still the originall, of all that he vvold have translated. Here be four Dialectes, the Attiq, Iudean, Thalmudiq, and Apostoliq. By ignorance of vvwhich, much darknes covereth dealers vvith the N. Testament: as I haue cōvicted one Doctor, to haue shevved ignorance of all these in one question, so grosse, that a man vvold marveile vvith vvhat face he durst chalenge anie disputation. Being cumbated,

Projicit ampullas, & sesquipedalia verba.

The vvise man casteth off Attiq; and vvhen Homers commenter vvvas cited for hard vvordes; he could not think of Aristarchus in old Didymos; but of late Eustathius, as vvhom S. Peter could not reade; shevving yet therein all his learning; as though Eustathius cited his ovvne; and not Heathen, elder thē the Machabees. *Μεγάλη κακότης* are the plague of quiet opening holie truth. Ignorance of Iudean Septuagint hath appeared strange; vvhen he said; Aey Sheol is Hades; and the Greke Fathers vnderstood not the lxx. But S. Augustin had great skill. Forsooth *Ὁ Ζωὸς* forerroneous Latin; *Quinta generatione exiverunt ex Aegypto*, drove him to a tedious disputation. It is strange, that a sage man should speak, so void from the vvhole renour of learning. And vvher S. Augustin knevv not vvhy the lxx added so manie hondred yeres; & vvhy Mahusala by them lived beyōd the flood; the blind vnthankfull vvight vvell might haue sene that, handled first in England. And vvithout observing vvhat Ebrevv the Apostles translate a nev, he cannot see the dum stones Apoc. 21, tell all the old story of both Testamentes; a matter precious, and better then all the levvels of the vvorld. Lastlic, for ignorance of Thalmudiq: vvorld to come, or Hajdes, the vvorld of soules: he placeth hell in this vvorld; and vvold rob Grekes for the one part of Hades. Thalmudiques

mudiques, compared vvith Attiques, had here holpen him. The Nevv Testamentes translater should profitablie joine to the Grecke, the Ebrevv, set to the lxx, or to their ovvne nev v translation: and the Thalmudiq; to their phrales; and note the Attiq by their auſours; and Thalmudiq; and joine an absolute Table of all these; and regard all in English.

Of the Text purenes.

Rabbi Farar.

Your Nevv Testament is corrupted in text. And that your Preachers grannr; and some Amsteldamean Ievves haue dvvelt in London: and read English condemnation of the text; & Beza in Latin, often amendeth the text. Novv you vvill graunt, it is not of God, yf it be corrupted.

Br.

Much rancour is vttered in your fevv vvordes. Matters to have made you a Christian, plain, is there; vvich your vveak head might learne; and not put quarels as *καυχήσις*, to proue your self full of poison, and voyd of lerhing. I vvill for disputation sake, make my self anemie to the Lavv, & thus reasō vvith you. Rabbi Farar vvill graunt, that yf the old Testament be corrupted, God gaue it not, and I am sure it is true. For Gods Prouidence vvold kepe pure, all bookes: that he vvold haue continued; as vvhen Ieremie & Ezra abridged manie bookes needles for all aages; those God vvold not haue more copied; but left at the Ark, vvich vvhen the Temple vv as brent, could not escape: or otherwise, God vvold haue to decay. But Ieremies Kings, & Ieremies Chronicles, to be kept to euerie poster. Yet I, as an enemie, vvill thus dispute.

Yf I carui Ps. 22, for Caru, all ye Ievves, have corrupted all copies this 600 yeres against the Massoreth; haue in Dan. 8 Chaldean Kings name prophane vvith shin afore Aleph in this notation; Be senricheth, & not as ch. 7 vvith Aleph afore Shin. Be giues a fire of vvoc: as the Massoreth vvarneth; yf all you heresolovv corruption.

prion, God gaue not the Law, or you are vicked;
But all eyes may see vvhhat you doe:

Therefore by you God gaue not the Law.

Novv Rabby Farrar, vvhath yf a Turk thus disputed vwith
you: vvold you not be turned into a stone, or, in
vvordes unvvise, of Hecate. God vvold stirre
defend the copies pure Psal. 22 & Dan. 8. But
your troupes. So you should not object unto me out

You haue my Latin Conccnt; ther you see my judgement; that
the Bible is settled all as one bodie; pure, clear, & perfect; Tri-
nitie, Sonnes Incarnation, and Assumption to Heauens, is the
Diuinitie; Life by the light uniforme in all soules for cariage, is
the humanity; as perfect as Moyse in the 613 Lawes; No good
thing can be taught; but that is required in the Nevv Testamēt;
No ill thing can be thought, but that is reprovcd in the Nevv
Testament; Ben Arama might have sene this, and all Thalmu-
diques from S. Paul 1 Tim. 1. But Esaias sixt, makes you as I-
doles, that have eies, but vvill not see. But you vvilbe carpinge,
as seing to much, You could not see Gods vvisdome in geving
Zachary the name of Ieremie. And knovv you not that, to be
most usuall in Ezra & Nehemia speciallie, & in Ieremie spe-
ciallie; in Nechemie, & Magor-Missabil. And vvhy could
not you carp at Barachias Mat. 23. for Iohajada. He is neuer
called so in the old Testament: but you knovv the notation to
be all one. Novv Zachary vvrote Christs his exaltation, a King
riding upon an asse, sold, for 30 Sicles, as a servant kild by an
oxe, but destroier of Ierusalem: after vvaters of life made to
spring from his heauenlie Ierusalem: vvher all thinges shalbe
used to Gods glory; horse bridles, as Temples vessels. So Zacha-
rie hath the name Ieremie, abridging all his vvorke. And
Christians had neuer taken the strange vvord, but for the glo-
rious exalting of Christ; who did giue the ox that kild the
servant to the Romane butchers.

But Enuie bursted your panches, vvhen you see all Scriptu

re, & all learning, contrived unto Christ. And thus I haue answered for S. Luke; that Iesus, Fil. Ioseph opinione, est vere filius Eli, &c. filius Dei; and for S. Mathew, that Iechonias, the man childles, a King, neuer childles, begate his successor: a ~~king~~ *κρατῆς* or bipotentes Macedonas; parted ~~the~~ *Image* legges; and Moyſes clearlie ended by a ~~time~~ *for* our Lordes death. And that vvhich Ben Arama moued, was handled by collaterall occasion, that our symbolum, or mark of faith speaketh in Greke, as the Gospell in holie spech: to go to the Father. I haue proued that by a B. D. Eilſon, from Grekes abundant, that our *τὸ κατελθεῖν εἰς ἄδης* tels so much. And for Scriptures old, I haue shevved, that vve Christians, know your Hebrew, better then your selues, for Massoritic exquisitenes, for preservation of euerie letter. Massoreth is a rule; and Massoritique :one cunning in rules that way. And your Iewes confesse to the Princes of Germanie, that frō us ye rede the purest Hebrevv, that vvas written since the Prophetes wrote. That confession should make you know, that Christ is God, who maketh Iaphets sonnes his seruants so speak with lippe of Chanaan. Yf you be of God, you will teach your contrey mē what is answered to al your objections: at which you stumbled to Gehenna hitherto; Now walk in the light of Christ :whom God made Heyr of all; Psal. 2, by whom he made the world, Prov. 8: who being the brightnes of glorie, Esa. 4. hauing the name of the Father in him, Exod. 23. by himself hath payd a clensing of our sinnes, Esa. 4; and sitteth on the right hand of God in the highest; Pl. 110. Therefore while it is sayd, to day, give glorie to our God, the rock Deut 32.

To the learned Nobilitie,

and all other Chrestianes.

As Iewes exceding busied in the Prophets, serched all meanes to disgrace the Gospell, by errours of teachers unskilfull; true defenders should raquite them with groundes of Faith,
that

that wold make them in their owne harmes Gods hated: and force them, yf they haue anie drop of grace, to bow their knee at the name of Iesus. For this, I will heare late downe a few rules; with this humilitie, that yf anie can laie downe better, he yeld, upon occasion, the better.

1

The meanes to know God, is the Word of the old Testamēt & of the New.

2

The Iewes and vve, hold the old Testament, to containe as great wisdome, as God shewed in the frame of the vworld.

3

Ther is nothing there, vvhich allureth not, unto the knowledge of God, for saluation; and all of abilitie, should spend daielie a parcell of time that vvaie.

4

As the Prophecies of the old Testament, containe the vvisdome of God; so the Iewes should think, that the unchangeable God being the first, & manifest in Prophicie, vvold be the last, and shevv performance.

5

The Nevv Testamēt is in euerie respect, equal in vvisdome, to the old; although the Greke tongue doth not expresse naturall Philosophie in termes fitter to matter as the Ebrevv; yet the wisdome of God is equal in both. The old Testament was to shew, what wisdome Adam once had. The Nevv Testamēt is fitter in spech to the Heathen weakenes.

6

In the litle book of the New testament, God hath sent so great a varietie of pure wise wordes fitter from the dept of wisdome, to the present matter, that the language might tell God to be the auctour of the work; & all are worthie of eternall flames which may spēd their life in it; & delite more in wordlie pleasures, then honoring God for his wisdome to life in it.

The smal

7

The small N. Testament from fishers of Galilie, and the tē^r maker of Tarsus, and the Physician of Antiochus Magog, will call a learned reader, to the best Grekes through their troupes; from their first to the last; from Homer to Philemon, and Menander. He that knoweth Grecianes, from Homer to Menander, should find, that the little New Testament, will call his memorie through all. One fit for an Archbishoprick in England, wold be commended with such knowledge; & the LL. of a Kinges counsell; who, by Attiq Greke, are all, Episcopi, and Kinges, as Antigonus for all Asia.

8

The Greke translation of the old Testament, made by Ptolemie Philadelphus request, by 72 of Iuda, and used of Iewes, wher the Macedonians scatered them, to South, East, North, and in part to west, this translation, is so skilfullie cited of Galilean fishers & the rest, that all the wittes in the world to this day, cannot folow their steppes, to applie their Greke unto Ebrew. Disdain nor, dulnes is the cause of the blindness. Bishops of Kingdomes should all be Papæ, Popes of their owne soile; all ἐπισκοποι, Overseers; as in the lxx; All of anie charge be ἐπισκοποι. Babes be deceived in termes. But God deliteth not in fooles. That Episcopus, that knoweth not what God speaketh in the old Testament in Ebrew, nor what in the New in Greke is too too lerned; when he dareth teach others, that which he neuer lerned himself.

9

The Apostles had disputationes with the Thalmudiques; who speake after the maner of the whole natiō upon the 613 Lawes of Moses: because the letters grauen by Gods writing, were 613; and the Law and Gospel, hath no more matter, they 'eided all Moses Lawes into 613. A few moo or less they might have made them; but they saw, they fell out verie fitlie o that number. To these Lawes al the Apostles write; & most vpon

upon these two; Iehovah, thy God, Iehovah is one: & thou shalt make thee a King of thy brethren. Because the Eternall Sonne, who made the world, sayd, he was the Sonne of God: the Atheist high Bishop, in Bishop Eleazars roome, rent his clothes; as he, and all after him, deserue to be rent with wild horses, that after will take his place; or nevv Ievves Policie. So, because he sayd, he vvas King of the Ievves; they made this a meane to haue him King of the Heathen, and themselves slaves to Cesar. And, vpon this Lavv, Thou shalt reuerence my sanctuarie; vhen the vvord Eternall, vvho had his tabernacle in us, expounded most graciously hovv the Tabernacle & Temple called unto him; they vvold make this, death, to say: Destroy this Tabernacle, & in three dayes I vvill raise it vp againe. And they as he bade, destroyed the Tabernacle, to their eternall fall, & he raised it up againe the third day. They vvho know not to vvhat Lavves of Moses these things are penned, can neuer take delite in Moses: vvherin Kings speciallie, as David & Salomon, should spend their time, to be Pappes & Bishops of their people; the King able to confer Moses vvith Iesus, vvold be the glory of the vvorld. Novv the holie Apostles folovving the Thalmudiq plain comon places, for ce all men, eyther to despise God in them: or to be cunning in them. And all vvho protest learning should be ashamed to haue them in their librarie, & not in their head. As Bodinus, vvriting of English Lavves, vvvas found vnskilful, so al that speak of Salē Lavves, not brought vp in the, vvill trip in speaking of the

A fourth kind of Greke the holie most vvise Apostles have. Termes of Athenes, applied unto voices of Salem in most heavenly brightnes. *Ανύσταμα τῆς δόξης* the brightnes of glorie Ebr. 1. 3. from Esay 4. is used to break the revolting Rabbines. That is spoken of the eternall son our Saviour; & Esay al goeth upon that terme; & Ieremie & Zacharie, aliàs Ieremie, Mat. 27, termed by notation, the exalter of Christ, and Zacharie father

ther to the second Elias.

Very manie such pearles, the Apostles have, vvhich I vvoid handle, yf the King giue that, vvhich novv ely yere, upō vword, I looked for.

II

Manie before me, and I after others, have shewed, that the Thalmudiques haue speches, that proue the Trinitie, vpon Ecclesiastes, & in my two bookes in Ebrew, that, to the Grave of Hanaw, & the other to the Landgraue, I have shewed that; & Iewes without envy speak the best to all the Princes of Germanie. S. Paul saith for further matter, that he differeth not from the Scribes, for the incarnation and resurrection.

Touching all that the Apostles have written, this must be vnderstood; that they wrote to the simple of Iudah; speaking most plainlie to their capacitie. And all their speches differing from Heathen maner, are plain to all Thalmudiques; and the Apostles tendered the weake of the world; speaking to the capacitie of the plainest: that no City but the dullard, that crucified the God of glory, wold say, the scriptures are hard; and religiō is reduced to these principles.

Conclusion.

Thus I have shewed our Lordes familie; and questiones depending therupon; & I wish all that hope for life, to know first the familie of life. No familie in the vworld, nor all together match it. Geve glory to our God.



Γενεβαίοις

Ὁ πρέσβης.

Ισχυαῖός τις Ἀμπελιζμαῖϑ, ὃ ἄνδρες Γενεβαῖοι, ἀναλεξάμε-
τος εἰδέναι περὶ ἀνεπαξέμελούς πασιδύαν τῆς Θραύτης, ἐδικαίωσε παρ'
ἐμῶς τὸ ἐπιστρέφειν, ἐναντία Διχαλέγεαδς ἐν πανηγύρει σοφῶν. Ἀσ-
μενισὸν ὡν καὶ ἐμοὶ, καὶ ποροφρόνως ἐπένευσα, καὶ ἐναντίον πολλῶν
διηλέχθημεν. Τὰ ἐμὰ ποιημάτια ἐξεπιτηδες ἐβλεπέτε πρὸς δοκεῖν ὡς
τῇ κατατομῇ μὴ καλῶς κείαδς ἡμῶν. ὅθεν πολλὰ νῦν ἔτι χαυροῦν
ταῦς ὑπερνικῶντες. Καγὰ ἀπὸ νηπίων διδιδραγμένῳ πρὸς ἐξοαῖα,
ἔμαθον τὸ ὀρθόν, καὶ νόησας τοὺς Χαναταίους ἀμαρτιόους, ἀνδρα-
θεῖς, προθυμότερον μάλα τολμῶ ἀντιβαίνειν, καὶ ἡ πια φάρμακα
πρὸς τοὺς πλάσμασι ἡμετέροις, παρεαῖς πρὸς πλημμελήματα, καὶ
φάρμακα πρὸς ἀτρεκέας. ὡς εἰδένος πῶποτε Χριστιανῶν σφαλέντῳ.
ὅμως ἔγνω ὡς νῦν ὅλῳ δικαστίῳ ἀντικαμένους τῷ εὐαγγελίῳ
πάντοτε, ὡς φρενοπαλῆρας. Καυχώμενος ὡς ἀντέστη μοι ἐν Γενεβῇ.
Οὐκ ἀπετολμᾷτε λέγειν, ὅτι ἐδιδάξατε με τοῦ βασιλέως μου χάριν,
ἐκ' ἐλπίδι ἀλλοτρίᾳ, καὶ τοῦ εὐαγγελίου χάριν, ὅτι ἐσηλίδωσι ὑμᾶς
τῷ Κυφῷ Πιστεῖν προσδύτης τῆς ἰδίας πίστεως. ἐν τῷ λέγειν, ὅτι λε-
λάθεσθαι τὸ ἄγρον γράμμα, καὶ προσέτι πολλὰ χῶς. Ἀλλ' ἐξ ἰδίας
ἐξουσίας σιωπαπρόθετες τῷ Φθόνῳ τῶν περὶ Γρίνητον ἐδαρήσασθε,
Διὸς ξενίᾳ λήθῃ λαβόντες καὶ τῷ τοῦ Οὐδ' ἀλήθειαν καταπατή-
σαντες, χαράν τῷ τῶν πάλαι Χριστιανῶν ἐμιλίας καὶ σιωπηδῆμί-
αν. Ταῦτα ἐγὼ ὑπερδῶν, καὶ τῷ ὑμῶν ἀχαριστίαν, ὅμως πρὸς
μον πολυπεύω ὑμῶν τῶν Χριστιανῶν πάντων, πειρέμεν πρὸς προχο

νότοι ὑμῶν ἀδικήματα. **Εὐαγγλ** **Θ** δὲ ἡγῆς ἐν Ἀμπελδάμῳ γεγε
νηθῆναι, Δαβὶδ Πατριάρχου τὸν ὄνομα, ὅστις τυπογράφῳ μου προσελ
θὼν καθερρότοις λόγοις ἡμᾶς ἀράσας, μουρεμένη **Θ** οἷως ὑμῶν ἀν
τιπράξατέ μοι γενομένῳ παρ' ὑμῖν. **Ε**χθρὸν δὲ καὶ ἄλλας συνεργαυ
τας, ὑμῶν ἀμφαραπῶντας, τὸ κακόν. Τοιγάρτι ἡμῖν αἰσχρὸν σταπᾶν.
καὶ λαβερισόμεν ἐὰν ψόδολογῶν. **Ε**ρῶ τῶνινυ ὡς ἐργῶ ἀντιπράξα
τέ μοι ἀρχήθεν, εἶπε ἥ ὡς διδασκαλία. Ὅτε γὰρ τὸ πρῶτον ἐκμι
ζάμην, ὡν ἐν τῇ βασιλεῖ πόλει, τὸ ἐπιστόλιον τῷ Θεῷ προσλιπα
ροῦν **Θ** παροδιδύωμαι τὰ ἡμέτερα, καὶ ἐδεήθην χρήσεως πενταε
χους Ἀρχειεπὶ ἐκτῆς ὑμῶν βιβλιοθήκης, ἰσορῶν τὴν χρεῖαν, καὶ
ἐξ ἐκείνης οὐκ ἐπαύσατε λοιδορευῶντες, ὡς ἐπὶ πλεονεξίᾳ πείσματι, καὶ
Αγγλ **Θ** πῶς ἐσηλίτευσεν ὑμῶν τὴν κατηχεῖαν. καὶ ἐμμήσαντο λό
γους ἀρχιερέους. **Α**ναντήρηται πάντοτε, καὶ ἡ παρ' ὑμῶν συμ
βουλή ἀποσπᾶται οὕτω ἐδήλωσε φρένας, λεγόντων μὴ ἰστέον εἶναι οἷς
τὴν βυζαντινὰν βίβλιν, μηδὲ πεισέον Ἰσδαίοις περὶ μεταθέσεως.
ἐπισταμέναν, μᾶλλον Βρετανῶν τῶν ἐκεῖ ὄντων, καὶ τῶν ἐν Λονδίῳ
ἐμπόρων τῶν Βρετανῶν πρακτέον. **Α**λλὰ ὑμεῖς ἐβελήθητε τὴν βλασ
φημίαν κρατυῖν, αἰτιώμενοι πολλοὺς Ἀγγλοὺς τῷ μιμῆσθαι
τὰ ὑμῶν χεῖλη, καὶ πρυτανεύοντες μὴ **Θ** ἡμῖν, ὑμῶν παρεμπο
νοῖς, ἀχαρμίαν καὶ αλλοτριάν ἐκθεατρίζοντες. **Ε**ὼ ἥ πλεῖστα. **Τ**ῆτοι
ἥ ποῖον; ὁ σφοδρὸς λέξις **Θ** ἔφη, ὅτι κατηγορήματα ὑμῶν παῖδε, ὅτι ἐδογ
μάπτεν ὁ **Ξέν** **Θ** τὸν Θεὸν κίττα ψυχὰς ἐκ τῆς ἰδίας ἐξοίας. **Ε**ἵπαπ
μου οὐχὶ τὸ ἀπὸ τὸ πρέφον τοιαύτε ψάδῃ ἀξίον καταποδιδύωμαι ὡς
τοῦ Ροδάν; καὶ μήτις ἐχθρὸς γερονῶς τυγχάνω ἀλλοθύνων ὑμῖν;
ποῖον δ' αὖ ψεῦδ' **Θ** πόδε περὶ ἐπιστολῆς γεγραμμένης πρὸς εἴην, χα
ρίσεως τὴν δέσποιναν ἐχάτως ἔχην; **Τ**ί οὐκ ἐρῶσιν, ἔγω ματαολόγοι
ψεύται

ψεύσει. βαρύτερα ταῦτα. Ἐκαυχήσασθε ματαίως τὸν ἐμὸν κύριον
 Φαρμάκῳ δολοφονθῶναι. ψυθύνετε ἢ τῆς ἐλπίδος ἢ τῆς
 χεῖρον ἐληλυθατε, φάσκοντες ὅτι μετέθηκε τὴν πίσιν. Εγείροντες κί-
 διων καὶ ἀνυπαξία. Τοῦτο ἢ καὶ τῶν δημογερόντων τις ἐμήνυσσε
 Βρετανῶ Βάρωνι κυδίῳ, ὅτι ἐκρίθη δειροτομεῖν ἡμᾶς πείσως χάριν
 εἰς τὸν δεσπότην, μήπως Διὰ Φημίσω ὅτι ἀδελφίως βασιλεύσῃ. Εγώ γε
 οὐκ ἐπέσθην ἄχρως ὅτε οἱ σραπῶται ἐκελεύθησαν ἀνάγειν ἡμᾶς. Ο
 μῶμο κεν ἡ γεροσία εἰδῶν ὑμῶν τὰ ψεύσματα μηκέτι ἐάσῃ ὑμᾶς
 κατακυρεῖν τῶν ἀρχόντων, καὶ ἐκ τῆς γνώμης τῆς ὑπ᾽ αὐτῶν ὁ
 Φὸς γολδαςὸς ἦλθεν ἀγγελῶ παρὰ τριάκοντα φιλολόγων, προσ-
 παρῶν μένῃ παρ' ὑμῖν, καὶ αὐτίκα ἐξηγείδῃ Διὰ πλειόνων ὡς
 ἀνὰ τῶν θαλμυδικῶν πολλὰ τῶν Ἀποστολικῶν δυσερμύνεται. ἐξηγη-
 σμένη δέ μου, καὶ αὐτῇ Διὰ Φημίσαντ' ἔτι χάριν, καὶ τῶν φιλο-
 λόγων λυπηθέντων, ὅτι ἐφ' ἡμῶν αὐτῶν ἀπέναι μέλλειν, καὶ Δανιήλ τῇ
 Ρωσῇ τῇ παριόντ' παρὰ τῆς ὑπ᾽ αὐτῶν τοῦ σινωδίου, ἐροῦντ' οὐκ
 ἐκασίως αὐτοὺς κόπους παραχαῖν, ἀλλὰ δεῖν ἀμωσγέως πρὸς τοὺς
 ἄνδρας, μετὰ ταῦτα Γεληντ' εἶπεν Ἰωάννη τῷ Λεκά τὰδε; Εὖν
 ὁ Βρετανὸς οὐκ ἀπ᾽ αὐτῶν τὴν ἐξουσίαν τῆς γεροσίας, τοῦ τυπῶσαι τὰ
 πρὸς τὰς Ἰσδαίους, φάσκῃ δὲ εἶναι, ὡς οἰμώξῃ. Παλινδικήσομεν
 γὰρ ὅτι ἔφη ἡμᾶς οὐ τὰ βέλπτει πάλαι εἰρηκέναι ὡς ἀκήκει, καὶ τῆς
 Κλαερίσης. Ἐπεὶ καὶ τὸ πρῶτον ἐξεφάυνισε τὴν κατηγορίαν ἡ
 γεροσία, δούτρεα δολοφονία, μελαπείσομεν. Εὖν ἢ γεῖσαντ' ὅ-
 ὡς αὐρὸν ἦρι μάλα ἄπειμι, αὐρίον ἦρι μάλα σραπῶται ἐπέμψθη-
 σαν ὡς ὑπῆρταν μιαιφονίας τῶν θεολόγων. Αἰέγνωκαν γὰρ ἐν τῷ
 φαρμάκῳ χαμματεία, ὡς ἔσκωψαν οἱ σκαπτοὶ τὰς σκαπτικὰς νεφέ-

λας, καὶ τὴν ἐμὴν ἐλπίδα. Αλλ' αἷς, δύο, τρεῖς παρὰ τῶν προῖ
δόντων τῶν εἰσέδραν προάγγελος ἦλθον, τῷ ἐξέναι ὅσον πάχους τῆς
πόλεως. Εξήλθον δ' εἰς Κόπτερον πόλισμα, ὅπερ αἰνὴς Γα' φραν ὁ Δ
μυρῶν Βλόδητ, παρεκάλει ἐν τῷ τῆς γεφυρίας ὀνόματι συγγνω
ναί το ἀδικημα. Καὶ σιωπῶν, καὶ αἰεὶ συγγνώσκειν αἶπερ ἐθε
λεσιν. Καὶ ἐν τῇ Βριτανικῇ λογίᾳ σιωπῶν σιωπῶν οὐ τὸ ἐλάχιστον
μῆρ' οἱ ἐμοὶ φίλοι, ἐμὲ ἀμνηστικακοῦντ. Ἰσθρῆσε ὅ δ' αἰνὰ τῷ
Αδουδάφρ, κακόνεσ ἄν, ἢ οὐ ξυνοῶν, ὅσον ἐγκώμιον ἐβροῖκον τῆς
ἡρώνης ὀδοφύλῳ αἰδέειν τῇ γεφυρία, ὅπερ ἡμεῶν ἡμῶς σφαιρά
ζαν τῷ Δρα, εἰνεκεν λόγων, κατὰ Γελήντον. Αὐτοὶ ὁμοιοποῦντες
καίτοι λαβροῦμαι, ἀπώλῃαν ἐπικαταρῶμεν εαυτοῖς, ἢ θελον
σφάζειν τὸν αὐτοῖς σιωπῶν οὐκ ἔστιν, ὅσα αἰνὰ κα. Ὅθεν ὁ ξενόδο
κ' μου αἶπεν ὅτι τὸ λογομαχεῖν ὑμῶν ἀνέμα, προσέχει πόντων,
ἀμαθία, καὶ ἀλαζονεία καὶ φρόνη. Εγὼ ὅ ἐν χερσὶ ὑμῶν κρείτ
τω καὶ ἐχόμενα σιωπῶν. Απεδήμησε ὅ παρὰ τῶν ἐσχάτων ἀδικημά
των τῆς μιαιφονίας, ὅ ἐπανελθὼν μυρῶν ἐλυπήθη καὶ πεταρῶν πρ
πρῶτον μετέλαβι προφῆς, αἷς ἔφη ὁ Δρακῆς. Καὶ τῶν περὶ τῶν
αὐτῶν καλύματ' τῶ ἐνθῶναι τὸ εὐαγγέλιον περὶ τῶν καὶ διψῶν
Ἰουδαίῳ. Νυνὸ σκοπεῖν τῶ ἐπεροδιδασκαλίᾳ σιωπῶν οὐκ ἔστιν
ἀπίστως. Εὐλαψὶ δέ με πᾶς χεῖρ, ἀνυμνεῖν πόσιω πειά
παιτε λῶβλιν τῇ ἀκαρῶν γραφῇ. Εὐμένον ἀκαρῶν εἰς πειά
σιν τῆς ζημίας. Ὅσον ἐλαβόσατε Ματθαίῳ τῶ ἀγίῳ τὸ εὐαγγέλιον
πυρεῖν οὐκ ἔστιν πρὸς τὸν οὐκ ἐνομαστὸν Ἰακάρ, ὃν πέρα
ὁ Θεόδωρ' ἐξήλυσιν. καὶ τίς ἀλαστοκρία μὴ ἐπαναπῶν ὁ
τῶ

Παλαιῶ π. κη' ὁρθῶ. Ἰσχυρὲς ἐστὶ καὶ ὑπερίσχυες ὡς Φραγκίσκος
 ὁ Λαγκᾶς μασιζων Θεόδωρον προσφέρει, ὡς ἔγνω μόνον ἐν ἀντίγραφον
 ἐξ ἐκκαθάρσεως τὸν Ἰακείμ ἔχειν. Προπετὲς πρῶτος τὴν πάνδημον γνώ-
 μιν ἐκκλησιῶν ἐκφασκίζειν, καὶ τὸ αἶμα θύειν τὸν δῆλημα κυδαίνειν.
 Ουδεὶς πλὴν Χαναναῖα χεῖλη ἐσπεμμένος ταχέως πεποθεῖται ἀν' ὅτι πνευ-
 μα Θεοῦ πατρὸς πατρὸς καμψοπροσῶς καλλιπείας ἀκριβεστάτης, μά-
 λισ ἐν πῶς ἐβραχίκοις, Ἰακείμ παρέθηκεν, ὅπως τοῖς δὲ κείτῃ Ἰωα-
 κείμ. Τὸ ὅτι ὁ μὲν σφάλμα λίαν περὶ τῆς τὴν οἰκονομίας. καὶ ἐάν
 τις Φῆ τὸν Ἰωάννην, ἢ Θεόδωρον ἐκῆχειν Χαναναῖα χεῖλη, μετὰ τὴν
 ἐχθρὰν ὁφλισκάνει περὶ τοῖς πρόσωπα. Ταυμάζεσι. ἴτε δὲ ὅμως ὁ
 μὲν πᾶσι τοῖς ἀπὸ τῆς γαβροπολῆς, τὸς ἀπὸ τῆς Λαθίης, τὸς ἀπὸ
 τῶν νῦν σκοπῶν τῆς Λοεργίας μὴ λίαν σέβην τὸ ὅτι μετὰ. Τούτω
 ἀσφαλὲς ἵνα μηδὲν καινοτομεῖν. Καὶ πᾶσι μυριάδας ἀντιγραφῶν
 φων ἐλανικῶν καὶ βαρβαρικῶν διεφθαρμένας ἔχει δὲ ὁ μὲν, ἢ ευρω-
 πη, μόλις ἢ ὁ δὲ διδάμενος τὴν λιβύσαν ἐξαριθμῆται τῶν. καὶ
 ἐν σφάλμα ἐν τοῖς ἀντιγραφοῖς πύκνειν οὐ λίαν ἀρχὴν πᾶσαν πᾶ-
 τῶν χειριανῶν ἱερέων. Νῦν ὁ Θεόδωρος μετὰ δέμενος ἄρ' ἔτι ἐξή-
 κεντα πρὸς ὁμολογίαν, ὅτι αὐτὸς τε καὶ πάντες ὁπαδοὶ αὐτοῦ λίαν ἡδὲ
 κησαν τὸ πανάγιον τῷ Θεῷ ὄνομα. Τί γὰρ μαῖζον αἰμαρτημα, ἢ τὸ
 κραίνον τὸ χάραγμα τῷ Θεῷ. Θεωρεῖμεν γὰρ οἱ κατεργασμένοι περὶ
 τὰ Μασσαρητικά, τὴν φροντίδα τῶν ἱερατικῶν περὶ ἰατρικῶν ἢ ἀκε-
 ραίας, ἢ τόναν. Καὶ ἀνεκδιήγητοι μυριάδες σημασιῶν φέρονται ἐν
 τοῖς αὐτῶν σχολίοις φυλακτικαῖς τῷ γραπτῷ. Καὶ ἐάν καταλάβω-
 σιν ἡμᾶς ἐδέητω εἰδέναι τὸ πρῶτον κεφάλαιον τῆς ἀγίας τελεῆς,

ἐρῶσιν ὅτι ἀπμώρητ' ὕπερ Φεῦ τοῖς Χριστιανοῖς ἡ τῆς ἀληθείας ζή-
τησις. Ἀρχάλλω πάνυ ἔγωγε τῶν Ἰσδαίων χάριν, ἀρχάλλω πάνυ γα.

κῆδετο γὰρ Δαναῶν ὅτι ῥά θνήσκοντες ὁρᾶται
ἡ ἐμὴ καρδία. Γινώσκουμεν γὰρ ὅτι πῦρ αἰώνιον αὐτοὺς δέξειται, ἀπὸ
θεοῦ τῆς ἀληθείας. Καὶ τὸ μέγιστον τῶν παρ' ἡμῶν σκάνδαλον, ὃ
ἐστὶ θεατρίζειν, ὅτι πολλοὶ ἔχομεν θλασθήκην καὶ κινῶν, ἀδύνατον ἔργον θεοῦ.
Φειδόμεν ὅτι ὑμῶν παρὴν πολλὰ, ἀλλ' ὅτι σημεῖον σάμεν. Ἀλλὰ
δ' ἐστὶν ἐν οἷς ὡς ἡμεῖς Ἰσδαῖος ὡς ἡμεῖς δείξεν σάθρα ἡμεῖς καὶ ἐν οἷς
πολλοὶ ἀσκόπως αὐτοὺς κατὰ κρίτοι αὐτοῖς συμμαχονταί, αὐτοὺς χεῖρες
ὑπάρχοντες, ὅθεν οἱ δευαῖοι εἰσι πεφυσωμένοι, ὅτι προσέχονταί ἡμῶν.
Καὶ ἔτι εἰς τὸν αἰῶνα πάντες ἀπόλωται. Ἀλλὰ πολλοὶ ὑμῶν τὸ
ἀληθὲς πλείων μᾶλλον θλασθήκους. Ἀπὸ δ' Ἰσδαῖος οἱ δευαῖοι εἰσι
λοι. Διὸ χρὴ τίτ' εἰλικρινῆ πάντων σωείδῃσιν ἐγείρειν εἰς ὁμοιοῦσιν.

Πολλοὶ γὰρ τῶν σκληροτεραχέλων οἰονταί τὸ εὐαγγελιστὰ δύο κροσμη-
τορε λαῶν Χριστιανῶν, ἀσύμβατα λέγαν περὶ τίτ' πατριὰν τοῦ Δαβίδ.
Ὡς, Ἰὸν Σαλαθιὴλ ὡς οὖν, ὅ, τι Ἰεχονίας, καὶ ὁ Νηρὶ. Πάμμεγα σκάν-
δαλον πθεῖται ἐκ τῆς, καὶ τὸ ἀγνωστοῦ τῆς λέξεως μυριάδας μυ-
ριάδων προῖαψε τῇ γένει, ἐννεσίαις, ὁμηρικὸν εἰπεῖν, τῶν πλανῶν-
των. Βλασφημῶσι γὰρ ὅλον τὸ ἀξίωμα τῆς εὐαγγελίου, οἷον τῆς
μικροῦς ὅλον τὸ φύραμα ζυμῆς. Τίνες αὖ τῶν ὑμετέρων ὑπάρ εἶδον
ὡς, περὶ τῆς Μακεδόνας, οἱ δὲ καὶ ἐξοχλῶ ὄντες, ἤτιον. Ὅθεν ἡ κατα-
τομή βρενθύεται, ὡς καταστρώσασα τὸ κῦδ' ὅ, τι εὐαγγελιστὰς. Χιλιεπὶ
ἡ δαὶ νῦν χρόνον ἔτι λογίζεται ὁ καὶ σάρκα Ἰσραὴλ, λέγων. Εἰ τὸ
ῥωμαϊκὸν εἰκονίζεται πᾶς κνήμησ' ὅ, τι ἀνδριάντ' ὅ, τι ἔτι ἡλθεν ὁ ῥο-
μεν.

ὁμοίαι ; πῶς γὰρ ὁ ἀνδριάς ἐπίσης λεπιῖνεται πρὸ τῆς παρεσίας τῆ
 λυτρωτῆ. Αλληθέστατα Φάκη, καὶ θαῦμα πῶς ἐπλανήθη τῇδε τὸ
 τὸν χριστιανῶν Φύλον; τῆ ὁμοίαι, ὅτι τὸ τέταρτον θηρίον τοὺς Ῥωμαίους
 χαρσακτηρί. Εἰς τῶν τῆ εὐσεβείας χρόνων ἐπλανήθησαν ἔλλειες παῖ
 σοι, καὶ Ἰουδαῖοι πρὸς περὶ ἐν τῇ χαῖταιναία θαλμύδῃ. Σιώπε δὲ ἐρ
 χομένῳ αἰπώπεται ἐγενήθησαν τοῦ ναυαγῆσαι μάλλον περὶ τὴν πύ
 σιν, τὴν ἀπαπορῶν. Περὶ τοῦδε ἐισελίον κατ' ἡμῶν ἀνετάξατο πρὸς Ἰε
 ραῖαι ; ἐμὲ προκαλιζόμεναι εἰς μάχην. Ἐχρ' ὅτι νυῦ Εἰδελβέργη το
 ῖον, πεμπὸν ὡς αὐτοὺς, ὅπως ἐλέγχωσιν, ὅτι ἀχρλοῦμαι, αὐτοὺς
 πρὸς μείζω. Αὐτὰς, ὁ Ἰουδαῖος διελέχθη πρὸς τὰς τῆ ἀγγέλ
 ἐβδομάδας, ἀλλ' αὐτίκα ἐφίμαίη. δεικνύοντός μου τοῦτο, μεταξὺ
 καὶ μυρίων ἄλλων, ὅτι καὶ ἐξ ὀλυμπιάδαι π' ἐ, ὑπατεύοντος Βρού
 του, ἐν τῇ Σικελῷ πίνακι, ἡ ἄλλωσις βαβυλωνῶν πρὸ μικροῦ τε
 λωτῆς Κύρις ἐξεταγῆς ὁ γδοηκοστής. Καὶ ἔτω νικᾷ ὁ Βηρόαλδος. Ε
 λεινοὶ ὑμεῖς, μὴ διωάμενοι προμάχεσθε τῶν παρ' ὑμῖν τυπασθέντων
 Πάντων ὅτι χετλιώπεται τὸ γενομένων ὑμῶν. Ἀρνούμενοι γὰρ τὴν ψυ
 χὴν κατελθεῖν μετὰ τεττικῶς εἰς ἄδης ἡρνήσασθε νίκην δοθεῖσαν ὑπὸ
 τοῦ Πάπα. Ράδιον γὰρ δεῖξαι, ὅτι Ἀβραὰμ εἰς ἄδου παρεδείσα
 πολίτης ἦν. Καὶ ἔτως ἐσβέσθη ἂν καὶ τὸ πυργωτήριον, ὡς καυνοτο
 μῆν ῥήμα. Ἀρνεῖσθε καὶ τὸν παρεδείσαν, καὶ τὴν ἀθανασίαν, καὶ πᾶν
 πρὸς ἑλλείας συμμάχους ὄντας, εἰργάσασθε ἐπὶ πολεμίους, Ἀθλωαίς τε καὶ
 θερηγόρεσι. Χράνετε καὶ τὴν ἀξίαν τῆς θεορρήμονος γραφῆς, πεκ
 τνωαίμενοι παρὰ δόξατον σιχεῖον πίστεως, ἐκ λέξεων μηδὲν ποιῶτο
 φθεγγόμενων. Καὶ ποικίλως αὐτῶν ἐβραίοις καὶ πανέλλησι πό
 λεμον

λεμὼν κηρύψετε, χέτλιοι, ὅσα εἰδότες ὅπη ζ' ὀρθ' ἐβ' ὀπη ἦώς. μέ-
ριτε ὡς πᾶσι τοῦ κυρίου, καὶ οὐδεὶς ἀρνήσεται, γενναῖα μάλα, οὐ
γενναῖα. Μεταβίβω οὖν ταῦτα χρεών. ὥσπερ καὶ ἐπέτρεψεν ἐμοὶ
ἡ μερουσία πῶς ἀλῆθειαν, ὡς ἡβλήθην, δηλώσαι. καὶ μὴ αἰσχύν-
θαι πάντες ὅρασι τόδε. Ἠδέως ἐπὶ τούτῳ χαλκίζομην ἂν Γελητῶν ἐ-
στυμοτότης, πῶς μισαιφονίαν. Ἦν συγγενὴ πάντως, καὶ μετ' ἐξ ὧ-
ν τατηφόρος. Τίς γὰρ ἂν μέμφαιτό με πᾶσι προκαλιζομένῳ Διοδότῃ.
Ὁ δὲ τίνα, Φησὶ, τραβῶσι Λοεργίας. Τότε λέγω πᾶσι· Εἰάν ὁ δὲ
ταῦτα καὶ ὕδωρ προφυλάσσεται, ὡς ἡμεῖς αἰπὸν, τοῦ μὴ ἐρεῖδῃ πό-
δα ἐν πεδωγῆμα, ὅτε πύρι, ὅθ' ὕδασι, ὁλεῖται πῆ. Νῦν τῆς γε-
ρεσίας ὁμοκυρίας Διὰ Γελητον καὶ πίνων, διαμάσθῃ εἰς αἰὲν τῶν
ἀκοσμίαν τῶν ῥητόρων, καὶ ἐπιτρέψαί μοι τὸν χειρισμὸν θεολο-
γίας, ἀκευάσης τὸ ὅλον εἶδ' ὅτων χαναναίων, πῶς ἐπλήρωσεν ὁ
Σατανᾶς τὰ περὶ Γρι καὶ Πι. τοῦ ἀπαγορεύειν χρῆμα ἐξουσία τῆς
κρατίης ἡ γεμενίας. Καὶ μηχανᾶν δολοφονίαν εἰς πανωλεθρίαν τῆς
πόλεως. Μύριοι ἀκοσμητῆρες ἐπιμοι, βασιλεῖς τε καὶ ἄλλοι εἶεν ἂν π-
μυροὶ, ὅπως μολοῖς Γερεβᾶν, μὴ ὁμώξων, ἔλθοι πῆ εἰς Ἀλβιον.
Νῦν ὃ θεοῦ κωλύσονται πῶς ῥαδιουργίαν ἐκβιῶναι, τοῖς περὶ Γελη-
τον εὐχεσθαι ζωφρονεῖν, καὶ τοῖς λοιποῖς, τὸ γράμμα καὶ τὸν τοῦ ἰω-
νῆων σπυλῶν ὑμῶν ὁρθοτομεῖν. ἐρρωθε.

Τ Ε Λ Ο Σ .

Faults Escaped.

(*) 3. fol. lin. 7. read *seventh moneth*. and line 14. *Mich. 6. 2.*
 (*) 3. b. l. 7. *sheep* (*) 4. b. lin. 30. read, *comment*. A. 1. a.
 lin. 11. *Addi*. B. 1. b. line 20. *vowels*. B. 4. a. lin. 14. *which*
was. C. 1. a. lin. 16. *his tombe*. And lin. 25. *heavy*. C. 1.
 b. lin. 14. *persited*. and l. 25. *θεοπατρος*. C. 4. a lin. 21. *lad-*
der. C. 4. b. lin. 13. *so. must*. D. 1. a. for *Math. 25.* read *Luk.*
 12. 42. D. 1. b. lin. 5. *Ezron*. D. 3. a. lin. 19. of his name.
 D. 3. b. lin. 1. *infirmities*. And l. 4. *infinite*. And l. 15.
Lev. 26. And l. 30. *mourning*. E. 1. a. lin. 14. *whetstone*.
 And l. 23. *Gods*. E. 4. b. lin. 7. *ἑφειξας*. And l. 11. *cha.*
 38. 17. F. 1. a. lin. 12. *forged*. And b. lin. 22. *market*. And l.
 32. *brought*. F. 4. b. lin. 5. *would be*. And l. 17. *knees*.
 G. 1. a. lin. 3. *jee that* And l. 18. *the common*. And l. 22. *cites b.*
 G. 1. b. lin. 7. *who was*. And l. 10. *webb*. And l. 11. *grieved*.
 And l. 15. *no kin to him*. G. 2. b. l. 28. *images*. And l. 29.
Trinacria. And l. 30. *under one mount*. H. 2. b. lin. 20. *com-*
mendeth. And l. 27. 2. *Pet. 2.* H. 3. b. lin. 26. *Rodanim*.
Riphath. I. 1. b. lin. 29. *Caari*. And 2. a. lin. 22. *Magor-mis-*
fabib. And, b. lin. 19. *is God*. And l. 33. *requite*. I. 3. a. lin. 24.
 27, 30. *fitted*, And l. 30. *depth*.

In the Greek.

K, fol. 4. lin. 18. read *inbovca*.

